DESIGNING A COLLABORATIVE TOOL FOR
PERSONS WHO DESIRE TO EFFECT
COMMUNITY TRANSFORMATION

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The focus of this thesis is to provide church leaders with a relevant, informative, and practical tool for collaborative community transformation. Using Mount Winans United Methodist Church as the context for this research and a combined qualitative-quantitative action research methodology, the researcher using case studies, interviews, focus groups, brief surveys, and church leader visioning sessions to elucidate the communal vision, assets, needs, and strengths available to move communities forward collaboratively. This research revealed that after utilizing the 360° Church-Community Assessment Tool, there was an increased level of preparation and knowledge to corporately inspire societal renewal indicated by church leaders.

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Lastly, yet with utmost gratitude, I acknowledge the sacrifice and academic scholarship of my mentors, Dr. Daryl Hairston and Dr. Lucius Dalton; my Faculty

DEDICATIONS

to

Walter, Marjorie, Sylvia Lois, Henry Marvin, Gary and Pearl for their audacious

faith and unconditional love for God, family, and community that have made an indelible

imprint within my heart

and

Wayne, Ava, and Christian whose sacrificial love and support continuously propel

me to dare to dream. I love you.

Moreover, I am cognizant of the interrelatedness of all communities and states. . . .We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly affects all indirectly. Never again can we afford to live with the narrow, provincial 'outside agitator' idea. Anyone who lives in the United States can never be considered an outsider anywhere in this country.

Rev. Dr. Martin Luther King, Jr., "Letter from a Birmingham Jail," 1963

INTRODUCTION

Do all the good you can. By all the means you can. In all the places you can. At all the times you can, to all the people you can, As long as ever you can.

John Wesley, *The Letters of the Rev. John Wesley*, Vol. 2

The particular faith that motivates each of us can promote a greater good for all of us. Instead of driving us apart, our varied beliefs can bring us together to feed the hungry and comfort the afflicted; to make peace where there is strife and rebuild what has broken; to lift up those who have fallen on hard times.

President Barack Obama, U.S. Office of Faith-Based Initiatives

According to Biblical truths and theologian, John Wesley, the "World is our parish."[1] The world within and beyond the four walls of the parish, is a place for salvific transformation. Furthermore, the world is a place where persons and communities often trust and expect faith-based leaders to do all within their power to propel them on a journey toward the common good. Therefore, with the collaborative efforts of all upon this journey, the *world as it is* can be transformed into the *world as it should be,* or as God envisioned its design. Rural communities as well as suburban and urban communities can be transformed into a better world for greater good and there must be a sense of urgency for this societal transformation to occur.

Throughout history, the test of the adequacy of any religious faith has been its ability to withstand or adjust to the temporizing effects of change in its social milieu. Furthermore, it is in those periods of the most drastic alteration of the structures of

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[1] John Wesley, *The Works of the Reverend John Wesley, A.M.,* Vol. 3 (New York: T. Mason J. Emory, 1831), 138.

1

society that the Christian community has maintained its vitality by creative efforts to respond to its changing environment.[2] Within the United States alone, according to the Census Bureau Statistics, 46.2 million people live in poverty, up from 43.6 million in 2009, which is the highest poverty rate since 1993. Millions of persons live in inadequate housing units and without proper health-care. The number of persons without health insurance coverage rose to 49.9 million in 2010 from 49.0 million in 2009, though the percentage without coverage—16.3%—was not statistically different from the rate in 2009.[3] Within most of these communities, there are faith-based leaders and institutions that are diligently responding to inspire and lead change. However, with time constraints and parish work, faith-based leaders must often discern how best to respond to the emergent and diverse societal needs of their community while at the same time serving the needs of their local parish. Where then, does the faith-based leader begin? How does the faith-based leader discover and build contextual partnerships in order to discover assets and build relationships that will move the community forward? Where does the faith-based leader get support? Where does the worker with limited or no economic resources and or specialized training in sociology, anthropology, psychology, community organizing, peace and conflict resolution, assets based training, community development, or other approximating fields, access a concise resource tool to lead needed change? As a response to these questions, this researcher designed an adaptive collaborative tool and summarizing guide for workers to strategically work through needed processes for their shared vision. By offering parish leaders a collaborative tool, this resource serves as a

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[2] Larry L. McSwain, "Foundations for a Ministry of Community Transformation," *Review and Expositor* 77, no 2 (spring, 1980):253.

[3] Ibid.

guide for determining assets, developing visions, and identifying and prioritizing work toward the common good of the community while seeking to engage, empower, and inspire persons within their own context.

In order to design this collaborative tool, research and insight was accumulated from: case studies of Mount Winans Church and community in Baltimore, Maryland and reviews of other communities who have embarked upon like work both domestically and internationally; interviews with twenty ecumenical, faith-based leaders including three United Methodist bishops, one civil rights leader, three parish leaders from small, mid-size and mega churches in rural, suburban and urban contexts, two rabbis, the co-chair of the Industrial Areas Foundation (IAF) unit of Baltimoreans United In Leadership Development (BUILD) and pastor of an historic Presbyterian parish, an interview with the Director of the White House Office of Faith-Based and Neighborhood Partnerships, an interview with the Faith-based Liaison for the Office of the Mayor of Baltimore City, and other leaders in the field; select lectures from practitioners in the field presented at United Theological Seminary in Dayton, Ohio and Harvard Divinity School in Cambridge, Massachusetts; consultations with two seminary professors in the areas of community transformation and or church leadership development; statistics from various commissioned studies; a community focus group in the area of community transformation for the Mount Winans area of Baltimore which included several city and state officials, representatives from the Baltimore City Department of Urban Planning, and several informal conversations with church leaders ecumenically; reviews of books in the field; and an eight-week study with members of the church.

Using a qualitative-quantitative approach, this research provided an adaptive tool that serves as a quick-look manual for persons who desire to collaboratively grapple with and discern God's transformative vision for their communities. This research is not a solution in itself to the quandaries of the day, nor does it prescribe a universal strategy for every problem. It does not presuppose or purport that community models of success can be exactly replicated and that community transformation methodology is specifically reproducible. Furthermore, this research is a part of the prescription for success. It is a dynamic and evolving tool that can be adapted by users as they collaborate to determine ways to best serve the needs in their context. Equally, it serves as a tool to help persons strategically determine assets and best practices needed to journey toward the common good.

The context and focal point for this research is Mount Winans United Methodist Church located in Mount Winans, Baltimore. Mount Winans is an urban community of approximately one thousand residents located on the southern tip of downtown Baltimore.[4] The property identified by community residents and workers as the starting point for community transformative work is School #156, also known as Mount Winans Elementary. This property was a former school and recreation center that has been closed for over thirty years due to asbestos contamination. Since the closure of this property, no city-owned educational facility, library, child care facility, recreational facility, or center offering educational empowerment has been located within this community. The 3.23 acres upon which School #156 resides offers an optimal space to house at least four to five of these resources which were identified by residents for community renewal. The

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[4] City-Data, "Mount Winans Neighborhood in Baltimore," City-Data.com. http://www.city-data.com/neighborhood/Mount-Winans-Baltimore-MD.html (accessed January 5, 2011).

estimated cost of this revitalization project is approximately five million dollars. The funding needed for this project will involve various funding streams including bond-bills, government, private, corporate, civic, and other capital stream options. Therefore, a diverse consortium of persons was organized to embark upon this work. The Mount Winans community is similar to many underserved communities throughout the United States and world. It is a bedrock for community transformation and a place in need of renewal. Resources are limited; but, this does not preclude the possibility of success.

The hypothesis of this project is that a concise collaborative tool is needed to help persons who desire to effect community transformation find and gain access to the resources needed to begin their societal work. Often leaders have the drive and desire to effect transformation, but limited training, time, and or experience to grapple with the complexities of their desired communal change. For these reasons, this research endeavors to develop a summarizing guide to resource, implement, organize, propel and hopefully sustain the work of such persons.

Each chapter of this project progressively builds upon the fundamental findings of those preceding it. In Chapter One, the author shares her reasons for selecting this area of ministry, gives the history of her context, chronicles the transformative events that led her to answer the call to ministry, and her existing passion for community work on the journey to the common good. Chapter Two is a narrative analysis of literature from the last ten years and other materials related to community resourcing, community organizing, and community transformation that have been critical resources for and the impetus of this research. Chapter Three presents a foundation for the model by outlining the theoretical, biblical, theological, and historical precedents for this research. Chapter

Four explains the methodology and design of the model to be used and adapted by persons who desire to begin similar projects. Chapter Five is a description and collective account of how the resource and manual was formed and the results gleaned from this research model. Chapter Six is the author's reflections on her field experience and how this model has impacted her, the work and desires of those who work contextually in Mount Winans, Baltimore.

CHAPTER ONE

THE MINISTRY FOCUS: PEOPLE, PURPOSE AND PASSION

When you are driven by some purpose, whether it is becoming a good Christian, a good humanitarian, that purpose helps bring meaning to your life.

Dr. Dorothy Height, *Living with Purpose*

The ministry focus of this project is to design a concise collaborative resource tool for leaders, primarily faith-based leaders, who desire to effect community transformation with limited resources, expertise, time and or critical formal training. The author believes that regardless of context, there are affinities and trends that can be followed that will strengthen community for transformative work. The author endeavors to prove that these affinities such as relationship building, understanding and assessing context, assets, and collaborative visioning processes, are essential across all regions for community transformative work.

The author is the Senior Pastor of the Mount Winans United Methodist Church and the Executive Director of the Mount Winans-Westport Communities of Shalom Initiative, Incorporated, a non-profit organization structured to resource the Mount Winans and Westport communities. The Mount Winans Community is located within the southern region of Baltimore City in an underserved locality where many key essentials for productive living such as access to affordable health care, banks, schools, libraries, and similar resources are absent. Feeling unqualified to tackle the enormity of this work,

the author sought to gain the tools, knowledge, relationships, and collaborative partnerships needed to better resource the community. Alongside members of the church and community, she set-out to build relationships with local residents, stakeholders, business leaders and owners, community organizers and other invested persons to better understand community assets and develop a responsive action plan to resource the people of Mount Winans Baltimore. Hence, together they were on the journey toward the common good.

As a collaborative body, they were able to advocate for programming for at-risk youth and welcoming the Boys and Girls Club of Metropolitan Baltimore to Westport where over fifty youth are cared for and fed daily. They were also able to work with city officials to organize a Mount Winans Community Revitalization Committee comprised of several community residents and leaders to include the President of the Baltimore City Council, the 10th Council District Leader, Pastors of the community churches, a nearby school official, three State Delegates, one Congressman, the Chief Operating Officer of the Habitat for Humanity Chesapeake, and the local business owners and invested persons. The researcher worked with the Church Shalom or Community Outreach Team to revive the community non-profit organization for the sole purpose of this project. The Board and by-laws were reorganized with the local department of taxation and assessments, and the Mt. Winans-Westport Community of Shalom Initiatives, Incorporated, the name of the organization, set-out to become an established 501(c)3 non-profit corporation to resource the community.

The development of this community plan involved many persons. The author did not sense a giftedness to embark upon this journey. Neither did she perceive a readiness

to take this leap of faith. Nevertheless, relied upon the God's transformational power and sought to connect with persons on the journey to the common good who were committed toward appreciable progress in these communities. For the researcher, perseverance, faith, hope and love are essential founding elements in community transformation for her faith in God is the impetus for this project. This faith was molded at birth for her and by the hands of many influential ordinary people who dared to make life better for those they endeavored to meet along life's journey.

Radical Lives for Radical Change

A radical is a person who searches for meaning and affirms community.
Edward Chambers, *Roots for Radicals*

This is the only real concern of the artist, to recreate out of the disorder of life that order which is art.
James Baldwin, *A Note to A Native Son*

On April 6, 1968, in a row house in Baltimore City two days after the assassination of beloved civil rights leader Reverend Doctor Martin Luther King Junior, two radical lives joined and recreated out of the disorder of life a peaceful moment in history. On the sixth of April, a young-man with great concern regarding the social issues of the day and their collaborative solutions married a young Methodist church girl with a heart big enough to love the world. From this union, the author, the last born of three children was born. She and her siblings were nurtured and reared to be socially conscious, committed to educational progress, community activism, lovers of God, lovers of people, invested in family, and persons who were determined to advocate for the marginalized in the world.

Both parents were reared in underserved communities. Her father, irritated by the social conditions of his community and determined to find feasible resolutions, became an urban planner. He watched his relatively poor but stable neighborhood with very little crime and other social and physical ills change into a community where drugs, alcoholism, crime, rat-infestation, and all the other social and physical depravation, were rampant and remarked that it was the search for solutions to these problems or at least the attempt to make appreciable progress toward finding solutions that was his primary purpose to pursue an urban planning career. Her mother became a case benefit authorizer and worked on behalf of the people of Baltimore. Together, they believed that her children could soar and reach their vocational dreams with hard-work, dedication, faith, and perseverance. These sentiments would follow the author throughout her life.

In the same way, the author's paternal grandparents played substantial roles in her childhood development. To her, they appeared fearless. They believed that any neighborhood could be better. Her paternal grandmother was well-read, well-traveled, and well-spoken. She met her grandfather while attending one of only two high schools in Baltimore that African-Americans could attend—Douglass High School. After high school, her grandmother continued her education at Morgan College majoring in English and French Studies. In 1934 while in College, she married her grandfather. Their marriage was frowned upon and university officials asked her to discontinue her studies; nevertheless, she conscientiously balanced her studies, nine children, work-life, and church-work to the best of her ability. Furthermore, in spite of her hectic life, she thrived in academia. From this economically strapped family, came a high school valedictorian and one of the first blacks admitted to St. John's College in Annapolis; an accomplished

Pediatrician who became the wife of one of the most powerful US delegates within the House of Representatives and the mother of three children to include a Baltimore City Mayor; a locally noted artist and Griot who became the mother of one of the most influential Methodist preachers of this modern Era; an Educator, Carpenter, and track star; an all-American athlete in basketball and Football who later became a Housing Commissioner; a Sanitation Worker and Driver for Mayor William Donald Schaeffer; a Deputy Director of Urban Planning for Baltimore City; and a Department of Social Services Case Worker. This large family with limited financial wherewithal defied what was allegedly possible. Living in a five bedroom home with four girls sleeping in one bedroom, five boys sleeping in the other, the parents in one bedroom, and family friends living in the other bedrooms, they dared to exist, thrive, and succeed. Life was hard, love was abundant and God was ever providing the resources for these children to develop their God-given potential into the foremost leaders they are today. Her grandparents believed in the brilliance within each child that is lit with the undying flame of education and instilled this philosophy within all the children, especially their granddaughter Stacey. Their story became the author's motivation to dare to better the world against seemingly difficult or insurmountable odds.

The researchers' maternal grandparents were also instrumental figures in her life. They, along with her parents and paternal grandparents helped to shape her ideologies of faith in God and service unto people. Her grandparents met in North Carolina as children and married in their teens. After being commissioned in the military and active in World War II, her grandfather enlisted in the Navy as a Steward. Following an honorable discharge from the Navy in 1945, her grandparents moved to a community in Southwest

Baltimore called Cherry Hill not far from the community of Mount Winans. Her grandparents lived there until 1956 before moving to their new home in North Baltimore. While in Maryland, they joined St. Matthews United Methodist Church, an urban church located within the community of Waverly Baltimore. It was within this quaint church that the author's parents met.

From the union of her maternal grandparents, seven children were born. They, at some point, all lived in a three bedroom row-house. Money was at times meager; yet, her grandmother prepared three daily meals for the family and their friends regularly. Equally, their children became successful contributors to the fields of education, politics, sociology, and other vocations to rise above the odds of their environment. The education of these children did not come without challenges; but, together they overcame them to make their own marks as servant-leaders within the world. Family stuck together and worked together to help the other succeed. Family was not just those connected to one via heredity. Family was neighbor. Family was God's human creation and persons who sought the common good with ethics and morals. All were equal and interconnected. All were of God's design.

Growing up and spending days within their home, the author learned many key life-lessons from them. The author remembers the day her maternal grandfather developed an infection that required a partial amputation of his right leg. Not long after the surgery, he requested a walker. Upon its arrival, he looked at it and redesigned it with specialized compartments for expanded use. She also remembers that while her grandfather waited for his prosthetic leg, he retrofitted his car so that he could drive without it. He was seemingly unstoppable, undaunted by a challenge and creative enough

to enhance the original purpose and or design of a thing. Nothing seemed to prevent her grand-father from doing whatever he set his mind to do. Nothing appeared to stop him from dreaming and from daring to realize his goals—not a missing leg, not discrimination, not his race—nothing; for, hurdles served as the propelling force that enabled him to achieve his aspirations. His resilient spirit impelled the researcher to move beyond disappointments and or insufficiencies to make systems better.

The researcher spent her childhood days in the inner city in the midst of poverty and ultimate wealth. She grew up in a middle-class home; however, there was a distinct awareness of many of the injustices and needs of persons within the world. There were hardships, there were house burglaries, and there were many other disappointments and tragedies throughout her childhood such as the death of loved ones, a best-friend who died in an automobile accident as the result of a police chase, and daily pressure to live a life of crime. These events and others helped to shape a sense of urgency and buoyancy within the researcher to not only simply leave this environment; but to look for ways to thrive and enable others to thrive within this system. She wanted to be a part of its collective transformation.

Throughout her life, she experienced racism and sexism. She was called racial slurs, spat upon and treated as an inferior being not worthy of eating and playing with those who were of European descent. But, for her, she was evenly worthy to eat with any person. She was created by the same God. These and other experiences did not change her love for all people, for she separated the evil acts from the people who enacted them For her, evil was a translucent and amorphous force. It conformed to the color and shape of its bearer or vessel. Therefore, to fear the evil of persons or to classify a group of

people as evil was to believe that its power and force was greater than the power of God. For the author, God's power for good was ultimately greater.

There were many formative moments within the author's life. However, a pivotal moment in her life was playing the Reverend Doctor Martin Luther King Junior, in the school play. Despite her gender, she was selected. Despite the opinions and preconceived ideology of others, she was chosen. This and other experiences revealed to her that persons can transcend their gender and work in unexpected places to do what others may believe is impossible. This experience also taught her to dare to listen to God's voice and think beyond oneself to see the possibilities of God in spite of the real or perceived difficulties of the task.

At the age of twelve, the researcher received a calling from God to enter ordained ministry. Even though she knew that she was called into ministry, she still wanted to go to Medical School. After high school, she entered college and majored in Chemistry. While in University, she became one of her university representatives for the Beta Kappa Kai Science College Competition and represented them yearly. Her research won every year in various categories and placed her on the track toward pursuing her Ph.D. in Chemistry. However, due to her travels for the University, she missed the Medical Recommendation Committee Review process and her dreams of medical school were thwarted. Her heart was broken. Not only was she unable to attend medical school and her vocation denied; but, her grandmothers were gravely ill and many of the foundational realities of life were drastically changing. During this pivotal point of her life, she was invited to attend a mission trip to Ghana, West Africa. During a twelve-day mission trip in Ghana, her life was reshaped. While there, her mind was opened to more of the

possibilities of life. In the midst of regions of great wealth and poverty, she found persons with great hunger and faith in God. She learned that twenty dollars could build a roof for a house and she realized that if a small cohort of people worked together they could accomplish great feats. They could build houses; and, bring clean water and generators to those in need with little US resources. In spite of her personal grief over the impending passing of her grandmothers and new direction of her life, she could see God dancing in the eyes of children excited to attend a school made for them. She became more aware of a divine calling for her to advocate on the behalf of marginalized and oppressed peoples as she walked on the Gold Coast and envisioned the plight of persons denied freedom and humane treatment. She saw possibilities for a brighter day. She was in a new community and realized that collaboratively persons could transform the world. It was in Ghana that her passion for community transformation was being nurtured; nevertheless, she did not know exactly how to effect transformational change. Deep down inside of her, there was a burning desire to do more than just expect it to come to those most vulnerable.

After graduating from college and working for a few months as a receptionist for Baltimore Recreation and Parks, she was hired as an Analytical Chemist. While working as a Chemist, a clergy mentor encouraged her to attend seminary. This advice proved beneficial and soon led to her admittance into Wesley Theological Seminary in 1999. Soon after arriving at Wesley, she knew that she was in the right place at the right time. She worked diligently and increasingly added more classes to her work schedule so that she could graduate and move to the next level of her life. In 2000, she was married to Wayne Wilson, the son of Jamaican immigrants who migrated to London, England. After returning from Ghana, the host of the trip, an American introduced them. Her husband

was relocating to the US to serve as the Director of Worship and Music in his church. The host of the Ghana trip was the Pastor of the author's Practice in Ministry and Missions Site approved by Wesley Theological Seminary. As a world traveler and child of Pastors, her husband challenged her to see the world and understand life from various perspectives. Her husband expanded her views of life and she is thankful for his wisdom and love.

In 2003, she graduated from Wesley with a Masters of Divinity Degree and later that year the researcher was commissioned within the United Methodist Church as the Associate Pastor of Linthicum Heights United Methodist Church (LHUMC), a cross-cultural appointment located in a suburban and affluent part of Linthicum Maryland. The author was the first African-American clergy person to serve within this historic church. There she served as the Pastor overseeing Youth Ministries. She alternated preaching three weekly services, co-led administrative board meetings, designed worship services, conducted visitations, counseled persons in crisis/need, administered the sacraments, and taught bible studies. She also served as the Annapolis District Committee Chair on Ministries (overseeing over seventy different state-wide UMC ministries), and co-authored the first-ever Africana Worship Book distributed world-wide. But her greatest accomplishment while there was giving birth to her first child in 2004 named Ava after four years of marriage and many prayers for a child.

In the summer of 2006, she gave birth to Christian, a son. Both children were born earlier than the normal forty week gestational period. They were eager to enter the world. Ava gave her the internal courage to advocate for justice within the world. Christian made her an advocate for world peace, social peace, and inner peace. Both came out of

the womb without delay ready to take their rightful places within the world. She finds great strength in them and a new energy for advocacy regarding the plight of children in community as well.

In early 2007, the district Superintendent of the United Methodist Church informed her that she was being moved to Mt. Winans United Methodist Church, a predominantly African-American community located in an underserved community in southern Baltimore. She can still remember the day that she drove up to the church to meet with the Staff Parish Relations Committee and be introduced to the leaders of the church. While waiting in her car, she witnessed drug deals, looked at the trash on the ground outside of the church, looked at the cemetery overtaking the church, youth cursing on the streets, and young-girls getting into cars with strangers and wept. St. Matthews was in a similar environment. So, she was not unfamiliar with the happenings of inner city life. But, she wept because she did not know why this place was so different from the other place and how to make a difference in this place. In other words, she could not fully understand why this place seemed abandoned and left to die. She believed that she had nothing to contribute, nothing in her to make it better. She wondered if persons would relate to her story, if lives would be transformed by the gospel of Jesus Christ as told through her. She remembers calling her parents for advice. Her father answered the phone. He could hear the angst in her voice and asked her what was wrong. She then described to him her perception of the community. He said, "One thing I know about you is that you will not leave it the way you've found it—make it better. Make it better, Stacey. Work with the people to make it better. God is with you." His words gave her the strength to walk through the sanctuary doors to begin the adventure of a lifetime. They

looked at her and one woman said, "How old are you?" and then looked at the District Superintendent and said "we requested a man anyway." But, ultimately God sent her there to be transformed. God sent her to this historic church recognized as a beacon of light in the community to teach her how to let the light of the people illuminate the way. She was honored to be their Pastor and was immediately expected to lead not only the church, but to walk in the legacy of those before her as their community leader as well. This legacy as chronicled by Church historians and the Sharp Street Church, the mother parish of Mount Winans, is one that must be shared.

<div align="center">The History of Mount Winans United Methodist Church</div>

In 1787, *Sharp Street* Methodist Episcopal Church, the *first* African-American Methodist congregation in Baltimore City and progeny of what was to become Mount Winans United Methodist Church, was born out of a racially divided Methodist Church. After eighty-four years in ministry with congregants on Sharp Street in Baltimore, members saw a need to further their gospel mission to the people of Hullsville, the former name of the Mount Winans Community.

In 1871, The Reverend James Peck and the Trustees of Sharp Street purchased several acres of land for African-Americans to bury their deceased loved ones.[1] Located between Annapolis Road on the east, Hollins Ferry Road on the west, Waterview Avenue to the north and the Curtis Bay Line of the Baltimore and Ohio Railroad on the south, this land was originally named "A City of the Dead for Colored People." In 1872, the cemetery name was officially changed to The Mount Auburn Cemetery.

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[1] Sharp Street Memorial United Methodist Church, "History of Sharp Street Church," Sharp Street Memorial UMC, http://www.sharpstreet.org/about.html (accessed January 20, 2011).

Within this historic cemetery, all people were given a venerable resting place for their loved ones and a sacred space to commune with their God. Mount Auburn Cemetery, the oldest cemetery owned and operated by African-Americans in Baltimore, became the final resting place of Joseph Gains, the first African-American light heavyweight boxing champion; Lillie Carroll Jackson, a civil rights activist; William Ashbie Hawkins, the first African-American to run for the United States Senate in Maryland; John Henry Murphy, the founder of the Afro-American Newspaper; freed slaves; and hosts of other persons from all walks of life.[2] It also became the birthplace of a spiritual movement. Soon after the dedication of the cemetery in 1872, Sharp Street built a chapel on the north-west corner of the land and named it *Sharp Street Mission Church*. The cornerstone was laid in 1876 and the doors were opened for worshippers. The cemetery chapel not only served as sacred space and a source of solace for grieving families; but, it served as a meeting place for African-American families to discuss the spiritual, social, and political matters of the day. This chapel named Sharp Street Mission Church, after many years, became known as the Mount Winans United Methodist Church and the story of its beginning is one of utmost significance.

Early within the life of the church, political rallies and the school commencements were among the many occasions for which her doors were opened. In the beginning, her pulpit was filled by theological students from the Centenary Biblical Institute, an institution founded in 1867 by the Baltimore Conference of the Methodist Episcopal Church, which in 1890 become Morgan Teachers College. Later, it became a

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[2] Chris Nelson, "History of Mount Auburn Cemetery and Church Historian of Sharp Street Memorial United Methodist Church," Historical Marker Database and Sharp Street Memorial Church, http://www.hmdb.org/marker.asp?marker=13540 (accessed February 1, 2010).

part of a circuit with Holly Run, currently known as St. John United Methodist Church-Patapsco Park and later linked with Putty Hill Church near Belair Road.

Several members left *Sharp Street Mission Church* to organize other prominent churches within the Mount Winans Community. Notable among these were the late Rev. Rueben Johnson, who organized Bethany Baptist Church, and the Hill family who withdrew to organize Star of Bethlehem African Methodist Episcopal Church.

Soon, the Washington Conference of the United Methodist Church saw that the people of Sharp Street Mission could manage as an independent congregation, and allowed them to become Sharp Street Methodist Church, dropping the name "Mission."At this point, the church edifice was improved by adding a basement, choir loft and vestibule. Among those responsible for the construction of the basement were: William Hutchinson, Augustus Gaither, Charles Parker Sr., Charles Parker Jr., Chairman of Trustees, and Ira Blocker, Secretary. These men advanced the money and contributed manual labor to provide this much needed facility. This was accomplished under the pastorate of the late Rev. Charles G. Coleman. The vestibule was donated by Charles Parker Senior.

It is hard to put into words the valor and courage of the Mount Winans Church early pioneers, some of whom were the late Daniel Mahoney, Richard Harris, John F. Parker, Dennis Simms, Andrew Jackson, John Kyler, Joseph Kyler, Charles T Parker Sr., Jackson Blocker, John Dowell Sr., et al. A number of the older residents of the now Mount Winans community recall the camp meetings which were held each year to help the church in its spiritual and financial efforts. They also recall the many foundational women's groups that grew from the Kings Daughters, the Ladies Aid, the Home and

Foreign Missionary Societies, the Woman's Society of Christian Services, and the Wesleyan Service Guild to the United Methodist Women.

The church has developed greatly through the years. It has been pastored by some of the great leaders of the Washington and Baltimore Conferences. Five of its pastors became District Superintendents, including W.S. Jackson, a beloved son of the church. Others have risen to higher positions in the general church hierarchy. Each succeeding pastor has left an indelible mark upon Mount Winans church. Under each administration, there have been major improvements to the physical edifice, and advances in spiritual and organizational affairs. Under the pastorate of the late Rev. Joseph Mack, Mount Winans church experienced a substantial increase in membership. This growth continued under the pastorate of the most capable Rev. Lloyd Elijah Marcus. Rev Marcus also proved to be an able administrator. Through his diligence a significant milestone was achieved in the life of the church. Through negotiation and cooperation with its mother church, Sharp Street Memorial United Methodist Church, the edifice in which we had worshipped for one hundred and ten years (1876-1986) now belonged to us and became the Mount Winans United Methodist Church. Truly, this was a cause for rejoicing. A beautiful service of deed transfer took place at Sharp Street Memorial on the afternoon of Sunday, June 8th, 1986, with participation by the pastors and members of both congregations. Mount Winans church became a part of the Patapsco Charge with St. John United Methodist Church, and shared the pastorate of Rev. Lloyd E. Marcus. This provided many opportunities for fellowship and sharing of Christian witness with our sister church.

Nearly three decades have passed now since that glorious day in the summer of 1986. Rev. Lloyd E. Marcus served as pastor of Mount Winans Church until 1991, when

the charge ended and the pulpit was handed over to the capable hands of Rev. Leon White. Rev. White though on interim status served our church for two years, until June of 1993. In July of 1993, Reverend Patricia Johnson became the pastor of Mount Winans United Methodist Church and the mountain continued to rise. In July 2007, the Reverend Stacey Cole Wilson became the 39th Pastor and God continues to lead this great congregation.[3]

Those laypersons that are presently members of this congregation, contribute much in the way of finance, labor and various efforts to undergird the mission of our church. They are dedicated, loyal and tireless in their service. All of the organized groups, the Ushers, the Choirs, the Committees, the Work Areas, contribute their time, their talents, and their gifts to help our church be a vital part of the community. Mount Winans church maintains close contact with the other churches in the community, and all are mutually supportive of each other through community outreach, programming, and our Shalom Center.

The Mount Winans Community

Over the years, the community has grown from thousands to nearly one hundred and sixty thousands persons within a three mile radius of Mount Winans.[4] According to a survey by Percept, the top individual segment of Baltimore City to include Mount Winans Community is *Struggling Black Households* representing 29.0% of all households. Among individual groups, *Anglos* represent 40.7% of the population and all

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[3] Mount Winans United Methodist Church, "Mt. Winans Church History," Mt. Winans UMC, http://www.mtwinansumc.org (accessed June 3, 2011).

[4] The Percept Group, Commissioned Study of Demographics for the Baltimore Washington Conference of the United Methodist Church, private account.

other racial/ethnic groups make up a substantial 59.3% which is well above the national average of 35%. The largest of these groups, *African-Americans*, account for 52.1% of the total population. *Hispanics/Latinos* are projected to be the fastest growing group increasing by 19.2% between 2010 and 2015. The most significant age group represented in terms of numbers and comparison to national averages is *Survivors* (age 29 to 49) who make up 30.9% of the total population in the area compared to 29.2% of the U.S. population as a whole. 63.1% of the population aged 25 and over have graduated from high school as compared to the national average of 80.4%, college graduates account for 14.2% of those over 25 in the area versus 24.4% in the United States. Concerns which are likely to exceed the national average include: Affordable Housing, Racial/Ethnic Prejudice, Neighborhood Crime and Safety, Employment Opportunities, Abusive Relationships and Social Injustice.[5] The Mount Winans Community is a drastically smaller community, yet is still representative of the larger data.

The congregational identity is moderately traditional with an active membership of approximately one hundred and sixty persons. The congregants are 99% African-American persons of the median age of forty-five years old who generally find the worship deeply meaningful and in the Christian tradition. Members, for the most part, are somewhat similar in values and lifestyle to those who live immediately around the church. Members are encouraged to indicate an awareness of social, political and economic issues and the church provides fellowship opportunities for members and community residents to do so. The church supports the world mission of United Methodist Church through study and giving and helps members discern their own gifts for ministry. The strengths of this congregation are hospitality and community outreach.

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[5] Ibid.

The church needs to give more emphasis to Christian education ministries for youth, young-adults, and men and is working on these initiatives.

The Intersection: The Author and the Community

The transition was not smooth or easy to say the least. Her first week involved intervening for a young-person involved in a stabbing, attendance in juvenile court, three deaths, one kidnapping, and a host of other challenges. She also had to deal with the fact that she followed a beloved pastor of over fourteen years, and that a new pastor was not wanted or welcomed, especially not a "young-girl who was perceived to be inexperienced with the perils of a big city." She needed to quickly address her insecurities, her gifts, and her faith. The author had to adapt and learn how to collaboratively make, not only the parish, but the community better. God demanded radical faith from all and God continues to lead and guide them.

Today, she is determined to see the oppressed freed and those, whose dreams are deferred, dimmed or denied, stirred to believe in the possibilities in God once again. She is committed to being an agent of change, transformation, and hope within the community as she points to the Great Illuminator, God in Christ. She desires to break through racial barriers, class barriers, sexism, and other biases to prove that nothing is too hard for God and that with God nothing is impossible to them who dare to believe. As a woman, she is determined to redefine what women can do. She desires to blaze paths and change mind-sets regarding women. Women are multifaceted—they can be drummers, saxophonists, scholars, whatever they set their minds to do—and without them God incarnate would not exist.

As a Pastor, she seeks new ways to engage the community and new ways to preach the gospel in a post-Resurrection, post-Katrina, post-Haiti and Chile earthquake, 9/11, Rwandan Genocide, Asian Tsunami, generation. She desires to collaboratively transform the church and lead it into another century of being in-love with God and serving all people righteously. As a minister, she desires to serve God's people as unto God-with wholeness of heart, mind, soul, and strength. She wants to see the fruit of her ancestor's labors. She yearns to see the brokenhearted made whole again and the recovering of spiritual sight to spiritual blindness. She wants to experience God as Abraham, Sarah, Isaac, Hagar, and Mary did as the God who ever speaks and rescues God's people.

Grateful for seminary colleagues, professors, clergy colleagues, friends, members, and all created by God, she is glad to be in ministry and glad to be surrounded by situations and persons that ever reveal her inability and insufficiency to do God's work alone. Ministry is a blessing and to learn of God's preferred vision for all people is a great gift for all who dare to delve into this sacred work. As she seeks self transformation first, she invites others into journey to care beyond their needs and courageously work to afford others the essentials of life.

CHAPTER TWO

THE STATE OF THE ART IN THIS MINISTRY MODEL

You cannot get to *what should be*, not even close, unless you build and use power. . . . which is the ability to act that comes in the basic forms of organized people and organized money.

Michael Gecan, *Going Public: An Organizer's Guide to Citizen Action*

Community Transformation Resources

To better understand the organization of people and resources as a means to effect societal transformation, two types of literature were reviewed for research design: 1.) resources related to the areas of community transformation, church leadership development, and community organizing and 2.) previous studies and plans regarding the Mount Winans Church and Community from the past fourteen years.

For years, seminaries have sought to bridge the gap between the world within the classroom and the world beyond it. Similar to seminaries and other formal institutes of higher learning, persons have sought to understand how to produce leaders who are successful contextually—how to produce adaptive collaborative leaders who are able to utilize their formal learning to address and or respond to imperative contextual needs. The magnitude and speed of the learning curve and time needed to ready leaders for an effectual response demands adaptive, dynamic and concise tools that will assist persons who desire to effect societal transformation with a sense of urgency. Therefore, the

design, implementation and use of a concise and collaborative resource guide for productivity was researched.

Community Transformation in and of itself is not a new concept and often to effect community transformation several disciplines such as urban ministry, leadership, community organizing, practical theology, and sociology should, in some way, be explored. Therefore, several texts within these areas were reviewed. Classic and foundational texts researched for faith-based and community organizing were the works of Saul Alinsky, *Reveille for Radicals* and *Rules for Radicals* and Edward T. Chambers *Roots for Radicals: Organizing for Power, Action and Justice.* Other fundamental works such as Robert Linthicum's *City of God and City of Satan: A Biblical Theology of the Urban Church* and more recently *Transforming Communities* were reviewed as well. In the fields of Sociology and Andragogy, Paulo Freire's *Pedagogy of the Oppressed, Pedagogy of Hope* and Alfred J. Marrow's work *Practical Theorist: The Life and Work of Kurt Levin* were assessed. Specifically, in *Pedagogy of the Oppressed, Freire* described the psychological dynamics that often affect those who oppressed as they struggle to regain their freedom and the hurdles persons must overcome to truly live a liberated life. In this tome, Freire unpacked the power of spoken truth with ensuing action as a means to transform the world.[1] Illuminating this concept, he mentioned that when a word is deprived of its dimension of action, reflection automatically suffers as well and the word is changed into idle chatter. Therefore, words must produce action.[2] He also explained that those who have been denied their primordial right to speak their word must

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[1] Paulo Freire, *Pedagogy of the Oppressed,* New Revised 20th Century Version (New York: Continuum, 1993), 68.

[2] Ibid.

first reclaim this right and prevent the continuation of dehumanizing aggression or oppression and the processes whereby persons regain this freedom. In Freire's Book *Pedagogy of Hope,* his follow-up to *Pedagogy of the Oppressed,* Freire added that without a minimum of hope, [one] cannot so much as start the struggle. Therefore, there must be an education in hope.[3] Thus, there must be truth, communication and an education in hope. These are critical parts of the transformative process.

Resources within the last ten to fifteen years, explored were Ray Bakke's *A Theology as Big as the City, Signs of Hope in the City: Ministries of Community Renewal* edited by Robert D. Carle and Louis A. Decaro Jr. and John M. Perkins *Restoring At-Risk Communities: Doing it Together and Doing it Right.* These three books were descriptive of successful models of community transformation and gave key insight regarding best practices used by urban parishes. *Signs of Hope in the City* focused on Community Transformative efforts in New York and traced the impact of the social gospel and the theology of urban mission developed by Walter Rauschenbusch as it relates to community transformation. Rauschenbusch taught that the reign of God in a redeemed society is something so big that absolutely nothing that interested him was excluded from it.[4] Additionally, *Signs of Hope in the City* used the examples of community transformation in the African American, Latino, and Asian-American contexts to indicate that those who are concerned about the needs of the community are often found in community working to resource those most vulnerable through relevance in community, addressing social needs, Leadership Development, community organizing, and

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[3] Paulo Freire, *Pedagogy of Hope* (New York: Continuum, 1994), 9.

[4] Robert D. Carle and Louis A. Decaro Jr., *Signs of Hope in the City: Ministries of Community Renewal* (Valley Forge, PA: Judson Press, 1997), 23.

evangelism. These tools were critical to the success of the movements highlighted within those works.

There were other books, though not directly categorized as those succinctly for community organizing that were essential reads such as Samuel DeWitt Proctor's, *The Substance of Things Hoped For*, Howard Thurman's *Jesus and the Disinherited*, Martin King Junior's *The Strength to Love*, and Dorothy Height's *Living on Purpose*. Together these books directly and or indirectly spoke of a people's plight to acquire just freedom. Most wrote of the plight of African-American's in their acquisition of Civil Rights. Proctor wrote of a heated discussion at one Office of Economic Opportunity meeting between Sargent Shriver and grassroots political organizer Fannie Lou Hammer where she states: what do you know about poverty? You're a millionaire sitting her planning for the poor. You're like a fox in the henhouse!" To which Shriver responded, "I don't have any money! My wife has the money."[5] Later in the restroom, he raged on "Here I am fighting these right-wing congressmen and southern senators to get enough money to change the direction of this country and I have to keep defending myself because I'm married to a rich woman who cares as much about this as I do!"[6] This conversation captured a poignant point that must be fully understood by those who desire to effect societal change. Change agents may be varied in belief, economic status, and ethos; nevertheless, those differences must not preclude acts of mercy, justice, and righteous acts. The Civil Rights Movement and other community transformative efforts needed invested persons at the table regardless of their race, class and or gender and those

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[5] Samuel DeWitt Proctor, *The Substance of Things Hoped For: A Memoir of African-American Faith* (Valley Forge, PA: Judson Press), 113.

[6] Ibid., 113-114.

differences did not debar them from in contributing to the common good. Thus, the differences of those within our communities must be welcomed and inclusively considered equally to engage persons for needed change.

In the field of community organizing through the lens of Church and Community Development, modern resources such as *Building Powerful Community Organizations* by Michael Jacoby Brown, *Building Communities from the Inside Out* by John P. Kretzmann and John L. McKnight, *Effective Organizing for Congregational Renewal* by Michael Gecan of Metro Industrial Areas Foundation, *Touching the World: Christians Communities Transforming Society* by Dan McKanan, *Rural Ministry* by Jung et al., and *Going Public: An Organizer's Guide to Citizen Action*, by Michael Gecan were studied. Brown and Kretzman's books were manuals in format. They gave succinct information regarding community mapping and community resources. Uniquely, Kretzmann's book mentioned transformation strategies amongst communities of seniors and marginalized persons. He uplifted the rediscovery of the gifts and capacities or assets within marginalized communities to transform their own lives. Some of those assets identified were skills, hospitality, compassion, friendship, happiness, and inspiration. Furthermore, he gave a community asset check list to ask if persons who desire to effect transformation have found and or learned the capacities of individuals, the gifts of strangers, the associations of citizens, local, private, public and non-profit institutions, the communities physical assets, and the capacity finders and developers.[7] Kretzmann and McKnight also referenced convening the community to develop a vision and a plan. They invited persons in community to ask key questions such as: Who are we in this community? What do we

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[7] John P. Kretzmann and John L. McKnight, *Building Communities from the Inside Out: A Path Toward Finding and Mobilizing A Community's Assets* (Chicago, IL: ACTA Publications, 1993), 347.

value most? Where would we like our community to go in the next five, ten, twenty years?[8] These questions were asked as a way for transformers to understand context and develop a plan for its sustainability. Together, these resources often gave case-studies and examples of faith-based institutions, faith-based persons, or community leaders that have worked through tiers of community transformation by visioning, building relationships in a tough and often busy world, finding the time to walk with the people, house meetings, determining contextual assets, assessing the real and perceived needs of the community, determining collaborative partners and revealing worker burnout. These works described the *world as it is*, their context; the need to realistically understand the systems that caused or led to the deconstruction of their communities; and, the strategies that worked for organizing communities for power and for change. The strategies of one-to-ones, listening groups, political advocacy, and walking along-side those most directly involved in the change needed, were often echoed in their bodies of work. Most works uplifted Alinsky's core principle that the starting point and basic requirement for understanding the politics of change is to recognize the *world as it is* and work with it on its terms if we are to change it to the kind of *world we would like it to be* or the *world as God intends it to be*.[9] The need for a realistic and sober understanding of the realities of the people, the contradictions, the disappointments, the laws of positive and negative realities, and reasons for doing the transformational work were also aptly explored. Motives of workers and the ability to examine common good *versus* common greed and the existence of both

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[8] Ibid., 351.

[9] Saul D. Alinsky, *Rules for Radicals* (New York: Vintage Books, 1971), 12.

realities when working for change were shared.[10] The end result is that there is a fine line between righteous and unjust motives and if left unattended motives can become blurred. Hence, persons who desire to effect transformation must make a conscious effort not to toggle between the two realities.

The core books reviewed in the areas of leadership were: *Lincoln on Leadership* by Donald T. Phillips, John C. Maxwell's *Everyone Communicates, Few Connect*, Jim Collins' *Good to Great*, Robert E. Quinn's *Building the Bridge As You Walk on It*, David Chrislip's *Collaborative Leadership*, and *Harvard Business Review* Resources entitled *Guide to Giving Effective Feedback, Guide Getting the Right Work Done, Guide to Getting a Job, Guide to Persuasive Presentations,* and *Guide to Better Business Writing.* Community Transformers and those who desire to effect societal transformation are often leaders of some kind. Therefore, this consortium of books was investigated to learn leadership best practices. In *Lincoln on Leadership*, the fundamentals of leadership were unearthed by sharing Lincoln's axioms on leading not only persons but oneself. Lincoln explained the importance of getting out of the office to circulate among the troops, how to build strong alliances, how to persuade rather than coerce, how honesty and integrity are the best policies, how not to act out of vengeance or spite, how to have the courage to handle unjust criticism, how to be a master of paradox, how to be decisive, how to lead by being led, how to set goals and be results, how to keep searching until you find your Grant (meaning Ulysses S. Grant, General-in Chief, a man who craved responsibilities and took risks), how to encourage innovation, how to master the art of public speaking, influence people through conversation and story-telling, and how to share a vision and continually reaffirm it. The book explained the connection between self-transformation

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[10] Ibid., 13.

and corporate or societal transformation and how all persons are in some way interrelated.

Each book highlighted fundamental leadership characteristics and or practices. *Collaborative Leadership* explained that while collaborations are needed, not all collaborations are healthy and invited readers to consider aligning with persons who share their core ethics and values. *Building the Bridge As Your Walk on It*, revealed the boldness needed to not only lead with courage but often go where the paths are not clearly paved and to the places where persons may not be readily willing to follow. *Everyone Communicates, Yet Few Connect* was a great resource. It was a combination of a church and community resource that offered tools for the leader in any context. The book mentioned the power of listening reflectively, choosing to connect with persons authentically, how to share stories and capture the attention of listeners, and basically how to be a better person that will ultimately become a more effective leader.

Resources for congregational development, community relationships and or leadership explored were Rudy Rasmus' book *Touch: Pressing Against the Wounds of A Broken World*, *Studying Congregations: A New Handbook* edited by Nancy T. Ammerman, Jackson W. Carroll, Carl S. Dudley, and William McKinney and Michael Gecan's *Effective Organizing for Congregational Renewal*. *Touch* gives the story of Houston Pastor Rudy Rasmus and his road to simply touch those often left untouched with the gospel and love of Jesus Christ. His book was selected as a resource for leaders who desire to know how to be led by the contextual needs of the people and how to begin a ministry with persons seeking residential shelter. Rudy Rasmus was led to St. John's Houston because of an opportunity to begin a congregation in a needed area. His will

became ministering to the needs of the people which was for him a response for Thy will be done—God's will and mandate to feed and care for the needy.[11] Persons needed shelter and his church became a place of refuge for many within that community. He often touched those considered untouchable and sought to minister to the practical needs of the people by working collaboratively to realize God's will on earth. He wrote," love always involves risk.[12] He further remarked "Love speaks the cold, hard truth of our condition: we are deeply loved but tragically fallen. Jesus didn't gloss over the fact of our sinfulness and that we would perish if we did not trust in God. God stepped into our world, identified as one of us, and paid the terrible ransom to set us free."[13] God dared to identify with fallen people and those who seek to restore or transform God's world must then seek to do the same.

Ammerman's *Studying Congregations*, offered modules for workers to better understand their contextual environment. This book underscored the importance of understanding congregational theology, identity, culture, rituals, demographics, structure and leadership of the church. In addition, this work gave strategies similar to community organizing methods such as individual meetings and power analysis or building relationships to better understand and develop programming for congregations.

Gecan's *Effective Organizing for Congregation Renewal* gave examples of how a Catholic, Muslim, Lutheran, Jewish and Episcopal Communities independently organized for community renewal using the tools of individual meetings, power analysis (develop

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[11] Rudy Rasmus, *Touch: Pressing Against the Wounds of a Broken World* (Nashville,TN: Thomas Nelson, 2007), 148.

[12] Ibid.

[13] Ibid.

leaders internally and build relationships internally and externally), teaching and training, and action and evaluation. Gecan explained that an individual meeting is a face-to-face, one-to-one meeting in someone's home, workplace, or local coffee shop, that can be conducted in approximately thirty minutes or less.[14] The purpose of the meeting is to initiate a public relationship with the other person and commit to listening to what the other person has to say. He further explained that this is the most radical act of effective organizing based on three assumptions: 1.) it is an act of recognition of the other persons values, ideas, dreams, plans, lessons, and insights that are well worth listening to; 2.) an indication that the person initiating the meeting understands that the time devoted to individual meetings is more important than time spent in more conventional activities; and, 3.) that over time the corporate identity of the congregation remains in formation.[15] He also explained that the relationship is two-way, reciprocal and mutual.[16] In other words, both the interviewer and the interviewee should spend time sharing and reflecting on the topics of interest.

Gecan also shared that power or relational analysis involves leaders clearly understanding the relational terrain in and beyond the congregation. For him, this involves a basic understanding of which leaders have followings and influence, how they relate to one another, who determines what decisions are made and how money is spent.[17] He called it a relational map of the way an institution actually interacts with other

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[14] Michael Gecan, *Effective Organizing for Congregation Renewal* (Skokie, IL: Acta Publications, 2008), 7.

[15] Ibid., 8-9.

[16] Ibid., 8-11.

[17] Ibid., 13.

institutions in the real world.[18] Furthermore, his rules state that the relationship map must be done by the leaders of the congregations themselves, after a serious and sustained series of individual meetings, after trust is developed between and among members of the congregation, and evolving based on the ongoing analysis of the context.[19] It is important for trust to be developed so that information and truth can be freely shared.

The third essential tool explored by Gecan was teaching or training. He wrote of the importance of congregations to mentor, support, and challenge new leaders and a clear recruitment and training process. Lastly his resource, offered to help congregations learn how to move as one, act, and evaluate their processes. For him, leadership development was a critical tool.

Journal articles and periodicals were considered as they related to persons organizing societal change within and beyond the America's. One particular work highlighted the efforts of Thomas Clarkson as he fought in the 1700's to end Trans-Atlantic Slavery in Europe, Parliamentarian William Wilberforce's role in that work, and the Haitian (St. Dominigue) Revolt.[20] Others explored the role of community organizers and faith-based organizations through time to conclude that there is not a one size fits all manual to transform a community. Communities are dynamic entities and what works in one community may or may not work in another. Furthermore, the principles of understanding the truths of the community, the most urgent challenges, and the assets within the community, prove universal concepts to effective and strategic change.

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[18] Ibid.

[19] Ibid., 16-18.

[20] Al Etmanski, "The Original Community Organizer- Thomas Clarkson-Tips for Solution Based Advocacy (8)," http://www.aletmanski.com/al-etmanski/2010/04/the-original-community-organizer-thomas-clarkson-tips-for-solution-based-advocacy-8.html (accessed January 16, 2012).

Websites that specialize in statistics and information regarding congregational leadership, faith-based cultural and spiritual trends and or community transformation were: the Association of Religion Data Archives (http://www.thearda.com), the Pew Forum on Religion and Public Life (http://www.pewforum.org), Faith Communities Today (http://www.faithcommunitiestoday.org), The Gamaliel Foundation (http://www.gamaliel.org/), The Barna Group (www.barna.org), The Alban Institute (www.alban.org), and the On-Line Conference on Community Organizing (www.comm-org.wisc.edu).

The Association of Religion Data Archives (ARDA) strives to democratize access to the best data on religion. Founded as the American Religion Data Archive in 1997 and actively online in 1998, the initial archive was targeted at researchers interested in American religion. The targeted audience and the data collection have both greatly expanded since 1998, now including American and international collections and developing features for educators, journalists, religious congregations, and researchers. Data included in the ARDA are submitted by the foremost religion scholars and research centers in the world. Currently housed in the Social Science Research Institute, the College of Liberal Arts, and the Department of Sociology at the Pennsylvania State University, the ARDA is funded by the Lilly Endowment, the John Templeton Foundation, Chapman University and the Pennsylvania State University.[21]This website offered critical information for persons to conduct community maps, and or learn of church and community trends and recent survey statistics.

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[21] The ARDA, "About the ARDA," The Association of Religion Data Archives, http://www.thearda.com/about/ (accessed January 13, 2012).

The Pew Forum on Religion and Public Life, launched in 2001, seeks to promote a deeper understanding of issues at the intersection of religion and public affairs. The Pew Forum conducts surveys, demographic analyses and other social science research on important aspects of religion and public life in the U.S. and around the world. It also provides a neutral venue for discussions of timely issues through roundtables and briefings.[22] The access to the data on this site can prove essential for transformation by offering quick access to issues and policies that affect your community.

Websites that offered aid and or links to entities that offer courses in grant-writing, grant funding, non-profits, and or collaborative partnerships were USA.gov, IRS.gov and the White House Office of Faith Based and Neighborhood Partnerships. USA.gov gave information regarding state and local officials, legislation and policies that affect communities. The IRS.gov gave links to forms and step-wise information regarding starting a 501(c)3, developing by-laws, forming a Board of Directors, and the 1023 Form for non-profit corporation for charitable, religious or educational purposes. Most websites did not offer an intuitive module or united electronic resource and there is still need for one today. However, the sites listed offer an enormous wealth of resources that can be applied at various steps of the process toward transformation.

A key resource for discovering collaborative partnerships and resourcing communities were *Partnerships for the Common Good: A Partnership Guide for Faith-Based and Neighborhood Organizations.* This is an essential resource for persons who desire to resource their communities. The White House Office of Faith-Based and Neighborhood Partnerships coordinates thirteen federal agency centers for Faith-Based

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[22] The Pew Forum on Religion and Public Life, "About the Pew Forum," The Pew Research Center, http://www.pewforum.org/Pew-Forum/About-the-Pew-Forum.aspx (accessed January 13, 2012).

and Neighborhood Partnerships. Each center forms partnerships between its agency and faith-based and neighborhood organizations to advance specific goals.[23] This resource guide highlights some of the programmatic work of the Centers across all aspects of government. This resource also gives information regarding how to apply for federal grants and means for realizing change based on core initiatives. Therefore, this resource in itself is a guide that could help persons in the design of their own collaborative community tool on the journey toward the common good.

It is also equally important to note the value of print journalism and resources such as the Wall Street Journal, the *Harvard Business Review*, and the Atlantic Magazine. Education Reports and Public Policy issues that may affect persons within your context such as *No Child Left Behind* should be considered as well. The Pew Forum, the White House Office of Faith-Based and Neighborhood Partnerships and other forums or entities that track the world, church and or community as it relates to the needs of people and how to best lead change through collaborative partnerships may prove to be key assets in transformational work.

Corporately, the resources described were not Pollyannaish in their explanation of transformative work. The resources, using their own distinct language, gave sober accounts of the cost and sacrifices needed to plant and sustain community transformational models. Most resources were not, however, brief and concise in giving persons who desire to effect community transformation guidance in this comprehensive work. The works were descriptive and rarely offered a hands-on dynamic tool for leaders who may desire a step-wise manual for change with the exception of *Building Powerful*

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[23] The White House, *Partnerships for the Common Good: A Partnership Guide for Faith-Based and Neighborhood Organizations*, The White Office of Faith-Based and Neighborhood Partnerships ([Washington, D. C.], 2011).

Community Organizations by Michael Jacoby Brown. Brown's book was the best resource tool found for persons to get up to speed on best practices and available resources to propel change.

Mount Winans Community Research

Fourteen years ago, there was a Baltimore-Washington Conference wide initiative to begin shalom zones. A shalom zone is the name given to a geographically defined area with hidden assets and issues of racial conflict, social justice, economic development, and spiritual well-being and may be identified as a single block, four square blocks, or one square mile; an urban neighborhood or rural town; a small village or a long country road; one census tract or a zip code.[24] Moreover, a shalom zone or shalom site is a targeted geographical area—however the community wants to define itself—where persons would collaboratively work to seek the Shalom or wellbeing of the city.[25] The Mount Winans Church was one of the original Shalom sites selected in Baltimore, Maryland. As a result of this selection, the church was assigned a full-time Local Shalom Coordinator and funding to support a grant-writer. Therefore, in 1998 under the previous leadership, a non-profit corporation was formed known as the Mount Winans-Westport Shalom Board to oversee the Revitalization of the Mount Winans-Westport Neighborhoods. Under this team, eighty-five persons were canvassed to determine the length of time a resident lived in Mount Winans or Westport region, if the resident had ever attended any neighborhood association meetings, how persons found the experience of the Neighborhood

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[24] Communities of Shalom Initiative, "Communities of Shalom at Drew University," Drew University Theological School, http://www.communitiesofshalom.org/brochure_3fold_v06.pdf (accessed February 7, 2012).

[25] Ibid.

Association, what the resident feels is the number one problem affecting their immediate neighborhood, if they or someone within their household had been the victim of a crime recently, if they believe that the neighborhood blight of vacant and abandoned houses and litter help to contribute to crime problems, if they believe that a community center would help the community and the services persons believed would be helpful. Of the eight-five respondents, 94% of respondents agreed that a center with various resources such as tutoring, adult care, clinic, afterschool programs, and recreation were needed, 2.4% of respondents indicated no need for a center and resources for the community, and 3.5% of respondents were undecided. Many of the respondents were renters. Of those who owned their homes the years within the community ranged from nine months to fifty years or a lifetime as residents. In 1999, the non-profit corporation was chartered and on a mission to acquire School #156 as the possible site of the community transformation. The work, however, was halted due to several management issues.

Unaware of previous plans, in July of 2007, the researcher was appointed as Pastor and Lead Officer of the Community Shalom Initiative. As Pastor, she sought to respond to the still prevalent issues within the community and how to best remedy them. So, she attended community organization meetings. In 2008, the Shalom initiatives resurged and sites were asked to reorganize and retrain their sites for operation, especially if defunct. Mount Winans United Methodist Church was selected as one of the eight churches in Baltimore City piloted to work within the program. This time, a grant writer and full-time staff person designated exclusively for Shalom Initiatives were no longer available. Therefore, shalom churches were tasked individually with those responsibilities. Nevertheless, the Mount Winans Church organized a new community

Shalom team and sought to do as much work as possible. They reorganized the Board of Directors, filed back taxes, re-named the community non-profit, and legally revised the charter for its broadened tasks. For their efforts and participation in the Shalom Program of reinstatement, the church was awarded a two thousand dollar grant as seed money. This money was used to pay the costs of revitalizing the charter and re-organization needed to progress.

Unaware of the details of the previous plan, the researcher saw the school and found it to be a resourceful place for community transformation. She contacted city officials to learn the history and cost of the building and was informed that the building would cost $2M US to remediate the asbestos. She then requested literature regarding the environmental study with information about asbestos remediation, demolition and or abatement costs. The study was unable to be produced and a new study was estimated to cost $75,000 US. She contacted a local Baltimore developer to learn his plans for the community. She expressed her interest in School #156 and sought how to best negotiate with the city for this property. He advised her to request city support to pay the $75,000 for the environmental study to be done. She made the request and in a recession year the city paid the costs of the environmental study to be completed. The new study assessed the costs of the remediation and demolition to be around $400,000 US a big difference from the projected two million dollars. However, it took about two years for the results of the study to arrive. In the interim, the researcher looked for programs that could offer her more hands-on training. She attended Baltimoreans United in Leadership Development (BUILD) meetings, a partner of the Industrial Areas Foundation, and worked with a local community organizer in Mount Winans to best understand next steps. She attended

Wesley Theological Seminary's Lewis Fellows Church Leadership Excellence Program to gain the leadership tools needed and in 2010 she enrolled in United Theological Seminary for their Collaborative Leadership for the 21st Century Group to acquire the organizational skills needed to mobilize and sustain transformative efforts.

At United, the first required book was Patricia Cranton's Book *Professional Development as Transformative Learning.* In this book, Cranton explained: The autonomous learner must be able to face reversals and challenges and to see him or herself as autonomous.[26] In other words, self-driven learners are persons who are not ultimately limited by readjustments, set-backs, obstacles and or insufficiencies.[27] They autonomously understand that they are accountable and responsible for their own acquisition and distribution of knowledge.[28] Cranton's words were the impetus to continue the work and organize. Therefore, while in the program, she learned of the power of one-to-ones and other strategies later shared in Chapters Five and Six. She also surveyed the community to learn the truth about this context. The results were similar to those observed in 1999: stakeholders still needed recreation, care for seniors, and access to better health-care. However, the researcher alongside her team of contextual researchers set out ways to design a collaborative tool to help others who may find themselves in a similar predicament equip to enact necessary tasks.

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[26] Patricia Cranton, *Professional Development as Transformative Learning: New Perspectives for Teachers of Adults,* (San Francisco, CA: Jossey-Bass Higher and Adult Education Series, 1996), 57.

[27] Ibid.

[28] Ibid.

CHAPTER THREE

THEORETICAL FOUNDATIONS

If there is no struggle, there is no progress. Those who profess to favor freedom, and yet depreciate agitation, are men who want crops without plowing up the ground. They want rain without thunder and lightning. They want the ocean without the awful roar of its many waters.
Frederick Douglass, from an address on West India Emancipation,
August 4, 1857.

If we [the church] are to be missional, we must engage those who represent our mission field. We start with their assumptions, their experiences, their worldviews, and their emotions. When we start there, everything changes: our posture with people, our livelihood, what we do with our spare time, who we spend our time with, how we structure the fabric of our lives. Yes, church is what we're concerned about because we're deeply entrenched in its minutia, but we cannot make transformation adjustments if we start there and work outward. We must go out and then let the church reemerge as a reflection of the natural outgrowth of our missional [sent] way of life.
Hugh Halter and Matt Smay, *The Tangible Kingdom*

Poverty exists and is a global issue. Homelessness exists and is a global issue.

Hunger exists and is a global issue. Meaningful steps towards the eradication of these

issues will not come without the collaborative struggle and missional awareness of the

Church. According to Robert Linthicum, the founder and president emeritus of Partners

in Urban Transformation, a ministry dedicated to empowering urban churches and

communities, Christian leaders are called to recognize and enthusiastically enter into the

challenge of the new, emerging world.[1] The desperate conditions of the poor call for a

revolution in our attempts at a solution.[2] The desperate conditions that all vulnerable

persons face call for a revolution within urban, suburban, rural and all other areas in

which change must come. According to Linthicum, No previous generation has had to

face human problems of this magnitude or wield urban power on this scale.[3] Thus, the

church and other faith-based institutions and leaders have unprecedented potential for

ministry and world evangelization in a world in need of societal transformation.[4] Every

generation has been challenged with maladies and modes of addressing the issues of the

day; and, religious institutions historically have played a critical role in these efforts.

Larry McSwain in his Journal article entitled "Foundations for a Ministry of Community

Transformation" explained historical engagement trends of religious institution as

follows:

> A new form of social ferment in the 1960s stimulated a revival
> of emphasis upon the social relationships of religious institutions.
> Because of the demand for action in the face of overwhelming
> injustices which fostered the civil rights movement, the anti-war
> protests, and much rebellion in general, many seminaries and
> theological schools felt they should give increased attention to the
> actions of the church in the social arena, especially in urban
> centers. It became necessary for theological education to develop
> specialization in addressing questions to power and how it
> functions, strategies for achieving community change, techniques
> in the analysis of community structures and their demographies, as
> well as practical applications of the gospel in changing the church
> into a socially conscious, proactive force affecting social change. It

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[1] Linthicum, *City of God, City of Satan: A Biblical Theology of the Urban Church* (Grand Rapids, MI: Zondervan Publishing House, 1991), 19.

[2] John M. Perkins, *Restoring At-Risk Communities: Doing it Together and Doing it Right* (Grand Rapids, MI: Baker Books, 1995), 17.

[3] Linthicum, *City of God*, 19.

[4] Ibid.

is in this context that Church and Community has emerged in the theological curriculum.[5]

As a response to these social upheavals, the Church and institutions with theological prospectus are expected to respond and or become a socially conscious voice for transformation of the community. Building upon the widely known work of Austrian-born American sociologist , Peter Berger, McSwain cited:

> Historically, the church has been more willing to live with disengagement, whether positive or negative, than with action. Peter Berger suggests that there are two kinds of social forces at work in any society: world constructive and world legitimizing forces, and that religion is always world legitimizing. That is too often the function of disengagement! But if the reflective mood of our quietude is a search for deeper roots out of which a sustained, effective action for change may grow, then it is to be applauded and encouraged. [6]

In other words, transformation emerges from an engaged people who are committed to action with and for the people. Essentially, the engagement of Church and other faith-based institutions is critical to the transformation of contextual community. Faith-based institutions can be key players in and response teams for the most emergent issues of social transformation if engaged.

According to a study sponsored by the National Catholic Rural Life Conference that surveyed a two-year focus group of persons living in rural communities, participants were asked what needs of their rural communities should be addressed. Their responses were:

- Economic issues—jobs, jobs, jobs (especially good quality, safe, well-paying jobs);

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[5] Larry L. McSwain, "Foundations for a Ministry of Community Transformation," *Review & Expositor* 77 no. 2 (Spring, 1980):253.

[6] Idid., 253-254.

- social service needs;
- the need for human respect and acceptance of who rural people are;
- an acceptance (and availability) of mental health services;
- ways for churches to stay open and viable
- understanding how to address urban problems now appearing in rural settings (drug-dealing, gang activity, etc.) in addition to those that have historically been part of the rural scene;
- transportation and health care needs.[7]

In response to the questions about leadership for local churches, participants

responded that their concerns centered around:

- Finding leaders who are not already over-committed;
- many families with two parents holding one or more jobs, each finding less time available for "church work";
- many people don't see themselves as leaders, because they don't think they're good enough;
- education is important because, if people are informed and confident, they can be leaders;
- the biggest obstacle to lay leadership is the ordained; and finally,
- many people do not want to step forward to be leaders because of the risk of criticism or recriminations.[8]

In both the urban and rural settings, the need for personal and corporate transformation is

evident. Inner city churches, similar to their suburban counterparts, play the largest role

in structuring community life. They have staying power, so they can engage people in

long-term process of community building and democratic participation.[9] Community

transformers or persons with the desire and authority to transform the community are

often responsible for other areas of their personal lives that are often as demanding as the

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[7] Shannon Jung, et al., eds., *Rural Ministry: The Shape of the Renewal to Come* (Nashville, TN: Abingdon Press, 1998), 30-31.

[8] Ibid.

[9] Mark R. Warren, *Dry Bones Rattling Community Building to Revitalize American Democracy* (Princeton and Oxford: Princeton University Press, 2001), 20-21.

needs of their context. Hence, the transformation of the community, then, must include the transformation of the transformer, the people and the transformation of the church.

The first theoretician of group dynamics, Kurt Lewin, discovered that those closest to any change must be involved in the change in order for the change to be effective.[10] He further concluded that only by resolving social conflict, whether it be religious, racial, marital or industrial, could the human condition be improved.[11] For church leaders who are called to work beyond the four walls of the parish to resolve communal issues and or social conflict, the needs may exceed the scope of their expertise, resources, and support. Thus to be effective beyond their parish context, leaders should invite specialists to work alongside diverse affected persons who invested in the project, prioritize the most urgent needs, and work alongside invested persons to realize communicated change. Without question, this change should be owned by and reflective of the contextual community.

According to an Associated Press Report communicated by CBS News, The face and voice of America is quickly changing. For the first time, minorities make up a majority of babies in the United States. Coupled with a growing age divide between mostly white, older Americans and (predominantly) minority youths, these highlight aspects of a sweeping racial demographic change that could reshape government policies.[12] Preliminary 2010 census estimates also show the share of African-American households headed by women—mostly single mothers–now exceeds African-American

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[10] Kurt Lewin, "Frontiers in Group Dynamics," *Human Relations* (1947):1:5-41; 143-153.

[11] M. Lewin, "The Impact of Kurt Lewin's Life on the Place of Social Issues in His Work," *Journal of Social Issues*, 48 no. 2 (1992):15-29.

[12] CBS News, "Minorities Make-up Majority of US Babies," The Associated Press, http://www.cbsnews.com/2100-201_162-20073650.html (accessed January 12, 2012).

households with married couples, a sign of declining U.S. marriages overall but also of

continuing challenges for black youths without involved fathers.[13] Demographers also

say the numbers provide the clearest confirmation yet of a changing social order, one in

which racial and ethnic minorities will become the U.S. majority by midcentury.[14] The

Associated Press report indicated that the driving forces of the trend are high minority

birth rates, new waves of immigration and the rapid aging of the white, non-Hispanic

population.[15] In a study conducted by David Roozen, entitled a *Decade of Change in*

American Congregations 2000-2010, faith-based institutions are largely witnessing these

trends as well. According to Roozen's report, the nation's new minority population is, by

and large, creating its own congregations rather than participating in historically white

congregations. Racial/ethnic congregations are also disproportionately Evangelical

Protestant or Non-Christian. They are also disproportionately urban and Southern (if you

include the historically black denominations) and Western, for other racial/ethnic

groups.[16] This further indicates a need for the transformation or shift, not only of

America's policies; but, perhaps even a shift in how community transformers

communicate and culturally relate with communities to lead change. Why is this critical

learning? Roozen's study proves that the Church and other faith-based institutions must

continue to adapt to respond to the rapid transformation of its contextual world and it

must do or continue to do so with a great sense of urgency and relevance.

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[13] Ibid.

[14] Ibid.

[15] David A. Roozen, "A Decade of Change in American Congregations 2000-2010," Faith Communities Today, http://faithcommunitiestoday.org/decade-change-american-congregations-2000-2010 (accessed January 10, 2012).

[16] Ibid.

His studies further found that American Congregations en mass are not involved in community transformation. He affirmed:

> One legacy of the infamous attacks of September 11, 2001 was a hopeful leap in American congregations' interfaith involvement. . . . From 2000 to 2010 their participation in interfaith worship doubled and involvement in interfaith community service efforts nearly tripled. Moreover, a little more than one in ten (13.9%) congregations surveyed in 2010 indicated they had shared worship across faith traditions in the past year, up from a near negligible 6.8% in 2000. Participation in interfaith community service efforts rose to a more noticeable 20.4% of congregations in 2010. But this still represents less than a third of congregations cooperatively engaged in community service.[17]

If congregations are largely working independently and still not cooperatively engaged in community service, then they are limited in their ability to address global societal issues. This is critical learning for Roozen especially since the American congregation's historical melding of house of worship and ethnic society, beginning in the colonial period, resulted in a variety and level of fellowship, support and educational programs that is distinctly American. The gradual but steady shift in congregational self-understanding from supporting mission to doing mission in one's local community, which became dominant in the 1960s, added a second layer to the complexity of American congregations' program structure, he explained. Besides the normative expectations for strong member-oriented and strong mission-oriented programming ingrained in American congregational life, is especially adaptive to vitality and growth in our emergent, post-modern world.[18] Therefore, if community outreach, investment in collaborative tools and a commitment to transformative work are not incorporated into

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[17] Ibid.

[18] Ibid.

the mission and vision of parish and community leadership, our communities may be unconvinced, in some way, of the restorative vision of God.

The church is the body of God. As such, churches should provide multiple, diverse avenues of entry and attachment for persons to engage.[19] However, if churches are not providing gateways for community involvement and transformation, they in some regard may lose their vitality and relevance within the communities in which they serve. The FACT2010 survey provides empirical support for this wisdom. It finds that the breadth of member-oriented and breadth of mission-oriented programming is related to spiritual vitality and worship attendance growth—vitality a bit more strongly than growth.[20] The survey also supports the common (and common-sense) wisdom that larger congregations naturally have more resources–human, organizational and financial—for offering a more extensive range of programs.[21] But most important for present purposes, the survey shows that the programmatic connection to vitality and growth holds at all size points–the more programs, the more vitality and growth regardless of size. This is true, not only overall, but also within Old-line and Evangelical Protestantism.[22] Therefore, it is critical to further the ministry and reach of faith-based institutions and congregational leaders through more collaborative and missional ministry opportunities.

A collaborative tool can further organize and resource those who dare to systematically understand and collaboratively work to move communities forward. Hence, this tool was designed to ask questions and offer insights that will help the

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[19] Ibid.

[20] Ibid.

[21] Ibid.

[22] Ibid.

researcher to become the expert within his or community. Moreover, the design of the collaborative tool presented is one that can be adapted. The results change as the community and those within it change. It is a resource template that utilizes the statistics and ideology of the community's most urgent needs and seeks to understand the present opportunities and assets available. Is there a road-map for those who see the *world as it is* and dare to collaboratively change it for the common good of the people? Is there a quick resource guide for those who perhaps are burning the candle at both ends to do ministry and yet still have a passion to aid in the renewal of their communities? To date, it is very difficult to find one. Hence, if one is not willing to embark upon the journey of transformation, the world may be left untransformed for the common good. Many faith based leaders enter into the city, if serving urban parishes, equipped with an urban sociology and urban tools for ministry, but carry the baggage of a theology designed in rural Europe, Linthicum notes.[23] It is time for a diverse tool that hopes to gather the theology of the community, namely the marginalized.

It is difficult to begin any transformational process without understanding the desired goal or state of being for that which is to be transformed. It is equally important to understand what or who is being transformed, the need for transformation, the urgency of that transformation, the systems and or streams that have contributed to the current condition of the system, the struggle or process needed to move the system from where it is to where it should be, and the resources needed to sustain the project or work. It is also important for community transformers to understand that all collaborative models must indeed be collaborative. They must include the collective ideas of those for whom change must come. There are positives and negatives in life and both exist in tension. Life will

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[23] Linthicum, *City of God*, 19-20.

not always be positive; nor, will it ever be negative. Change for good comes alongside evil; and, those who seek the welfare of others must expect to work for the common good of all.

BIBLICAL FOUNDATION

HEBREW BIBLE

Throughout the Hebrew Bible (Old Testament) there are fundamental examples of persons working collaboratively to effect community transformation.[24] God is often revealed as a collaborative force working to transform a barren Earth into a resourceful and fertile region for human existence. Often using the tool of communication, God summoned humanity to transform *what is* into *what should be*; and, hence invites humanity to partner in not only furthering God's transformative work but to also provide a plan for its sustainability. To support and further this ideology, this thesis will focus on the model of collaborative leadership and community transformation via collaborative tools as established in Nehemiah 2:17-18.

The *Book of Nehemiah*, also considered a compilation work known as *Ezra-Nehemiah*, is a significant model of collaborative leadership employing collaborative means to effect societal transformation. The *Book of Nehemiah*, written in part as an autobiographical memoir and narrative by Nehemiah, is dated after the disastrous events of 587 BC which included the destruction of the Temple, the end of the Davidic

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[24] Wayne Meeks and Jouette M. Bassler, eds., *The HarperCollins Study Bible: New Revised Standard Version Including the Apocryphal/Deuterocanonical Books with Concordance,* (San Francisco, CA: HarperCollins, 2006), 663-679.

monarchy, and Israel as a political entity.[25] In recent scholarship this material is regarded

as residue of the "Memoir" of Nehemiah and this "Memoir" is most often taken as

historically reliable.[26] At this point in history, the people questioned how they should

understand what happened to them; had God sent them into exile; and, or had the gods of

Babylon been victorious.[27] They further questioned if, indeed, they were still the chosen

people of God or had God abandoned them; what they did wrong; was God to deliver

them; and if God was willing to keep God's word.[28] Toward the end of the exilic period,

persons began to realize that God's word was still a word of restoration and redemption;

and that they were still a part of the covenant.[29] It was through this lens that Nehemiah is

called to gather a consortium of data and people to effect restorative work for the

common good of the people.

Nehemiah, according to the Chronicler was known as a layman; a man of piety, of

prayer and of great faith in God; a Jew in Susa who amassed a fortune and attained the

influential position of cupbearer to the Persian King Artaxerxes I Longimanus.[30] Since

there is no mention of his wife, it is likely that he was a eunuch.[31] After hearing a

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[25] Mark A. Thronveit, *Ezra-Nehemiah. Interpretation: a Bible Commentary for Teaching and Preaching* (Louisville, KY: Westminster John Knox Press, 1992), 10.

[26] Walter Brueggemann, *An Introduction to the Old Testament: The Canon and Christian Imagination* (Louisville, KY: Westminster John Knox Press, 2003), 366.

[27] Thronveit, 10-11.

[28] Ibid.

[29] Ibid., 11.

[30] Madeleine S. Miller and J. Lane Miller, *Harper's Bible Dictionary* (New York: Harper & Row Publishers, 1961), 483.

[31] D. R. Wood. and I. H. Marshall, *New Bible Dictionary*, 3rd ed. (Leicester, England; Downers Grove, Ill.: InterVarsity Press, 1996), 812.

discouraging report in 445 B.C. that his ancestral home, Jerusalem, was in a wretched

condition without the protection of city walls and gates, Nehemiah engaged in various

acts of sorrow such as weeping, mourning and fasting during which he confessed his own

sin and that of the people.[32] According to the kind of retributive theology characteristic of

Deuteronomistic thought, sin was a moral cause of the Exile and of the dismal state of

affairs in Jerusalem.[33] Hence, he prayed that God would remember the promise revealed

to Moses and bring about the restoration that was supposed to follow acts of repentance.[34]

Additionally, Nehemiah asked God to pay attention not only to his prayer but to the

prayers of the people and to give him a favorable response from the king, Artaxerxes I; it

is important to note that God did not immediately answer Nehemiah's prayer.[35] Four

months later, he found an opportunity to present his case to the king as the result of the

king's solicitous questions about his depression.[36] He made a request of the king.[37] He

requested permission to leave Susa to return home to Judah, to the city of his ancestors'

graves, so that he may rebuild it; that letters be given to the governors of the province

beyond the River for safe passage until he arrived in Judah; and, that a letter be

distributed to Asaph, the keeper of the king's forest, directing him to provide Nehemiah a

dwelling place. Old Testament scholar, Daniel L. Smith Christopher, indicated an

interesting speculation that Nehemiah's reference to Jerusalem as "the place of my

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[32] James L. Mays, ed. *The HarperCollins Bible Commentary,* rev. ed. (San Francisco: HarperCollins, 2000), 346.

[33] Ibid.

[34] Ibid.

[35] Lester L. Grabb, *Ezra-Nehemiah: Old Testament Readings* (New York: Routledge, 1998), 40.
[36] Mays, 346.

[37] Frank Charles Fensham, *Books of Ezra and Nehemiah: New International Commentary on The Old Testament* (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1983), 7.

ancestors' graves" may be significant.[38] He further stated that "only members of the royal line are actually buried within the traditional walls of Jerusalem, and thus there is widespread scholarly speculation that Nehemiah is here implying that he belongs to the royal house. Such a reality would shed new light on Nehemiah's deep concern for the condition of the city itself, his sense of responsibility for issues of infrastructure, and the reports brought to him by travelers."[39] It is also important to note Nehemiah's silence about the name of the place, Jerusalem, in his request to the king.[40] Perhaps, he knew of the city's rebellious reputation among Persian officials (Ezra 4:9-16).[41] Nevertheless, the king granted Nehemiah's petition possibly because of the New Year (the incident is dated to Nisan, the first month of the Jewish Year); maybe, to impress Queen Damaspia; and, or simply because God softened his heart.[42] He also appointed him as Governor of Judaea and sent him forth with critical letters and officers of the army and cavalry. However, upon his arrival, Nehemiah surveyed the demolished walls of the city secretly; assembled the citizens and secured their cooperation and commitment to the task of rebuilding its walls and to collaborative revitalization. Nehemiah's initial survey was at night. Addressing the citizens, he said:

> 'You see the trouble we are in, how Jerusalem lies in ruins with its gates burnt. Come, let us rebuild the wall of Jerusalem, so that we may no longer suffer disgrace.' I told them that the hand of my God had been gracious upon me, and also the words that the king

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[38] Gail R. O'Day and David L. Petersen, eds., *Theological Bible Commentary* (Louisville, KY: Westminster John Knox Press, 2009), 161.

[39] Ibid.

[40] Mays, 346.

[41] Ibid.

[42] Mays, 346.

had spoken to me. Then they said, 'Let us start building!' So they committed themselves to the common good (Nehemiah 2:17-18).[43]

According to Hebrew Bible Scholar, Johanna Van Wijk-Bos, Nehemiah came to the city that symbolizes the presence of God, but in its present state it also symbolized uncertainty over the continuation of the community that calls itself God's people.[44] Therefore, Nehemiah called attention to its present condition in the ultimate hope of community transformation. The people, including Nehemiah, were in trouble because the city was in ruins and the wall of defense was now wreckage. The wall, that was to defend persons from without and embrace from within, was no longer a protective barrier.[45] Rabbi's often chose a wall or fence as a symbol of the rabbinic law defending the Torah.[46] Therefore, the trouble was both a spiritual and moral concern for the people.[47] The people were now both physically and spiritually vulnerable. Furthermore, the building of Jerusalem ran hand-in-hand with the construction of the ethnic identity of the inhabitants of Judah.[48] The demarcation of a physical sphere by the eminently powerful symbol of the wall corresponds to the delimitation of the ethno-political group for which this wall provides the protective barrier and the hallmark of its renewed strength.[49] Thus,

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[43] Wayne Meeks, *The Harper Collins Study Bible, New Revised Standard Version* with the Apocryphal/Deuterocanonical Books (New York: Harper Collins Publishers, 1989), 665.

[44] Johanna W. H. Van Wijk-Bos, *Ezra, Nehemiah, and Esther* (Louisville, KY: Westminster John Knox Press, 1998), 56-57.

[45] Juan Eduardo Cirlot, *A Dictionary of Symbols* (London: Routledge & Kegan Paul, 1962), 343.

[46] Ibid., 343.

[47] Ibid.

[48] Jacob L. Wright, *Rebuilding Identity: The Nehemiah-Memoir and Its Earliest Readers* (New York: Walter de Gruyter, 2004), 59.

[49] Ibid.

Nehemiah reminded them to become aware of their spiritual and physical condition, to develop a strategy for revitalization and corporately rebuild the wall of Jerusalem; and hence, transform the community into one that reflects God's vision of wholeness. However, his efforts did not come without resistance and contention.[50] Before informing the Jewish officials of his plans, he inspected the walls and gates by night leaving no part of the city unevaluated from the Valley Gate which exited into the Tyropoeon or Central Valley and proceeded around the city in a counterclockwise direction to the southern end of Ophel.[51] This secret inspection, perhaps, indicates a basic distrust of the Jewish leadership in the city that appears to be a consistent them throughout Nehemiah.[52] Josephus omits the nocturnal inspection, proceeding at once to Nehemiah's address to the people and command to the officers to measure the walls and assign the work gangs their sections.[53] This may have been an omission or expansion to produce a more coherent narrative.

Two officials displeased by his coming notably Sanballat, the Governor of Samaria whose name is of Babylonian derivation and means "may the moon god Sin give life" and Tobiah who has a Yahwistic name and is called an Ammonite opposed the undertaking.[54] According to the Pentateuch, Ammonites were to be excluded from the worship assembly in Israel, but Tobiah had ingratiated himself with some of the rulers in

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[50] Bruce C. Birch et al., *A Theological Introduction to the Old Testament,* 2nd ed. (Nashville, TN: Abingdon Press, 2005), 425-27.

[51] Mays, 346.

[52] James D. G. Dunn and John W. Rogerson, *Eerdmans Commentary on The Bible* (Grand Rapids, MI: William B. Eerdsmans Publishing Company, 2003), 322.

[53] Joseph Blenkinsopp, *Ezra-Nehemiah* (Philadelphia, PA: Westminster Press, 1988), 220-221.

[54] Mays, 346.

Jerusalem, and this was no doubt an irritant to Nehemiah.[55] Tobiah was probably the

governor of Ammon.[56] He was also indentified as a Persian official, the title *'ebed* being

"slave, servant but also" (royal) servant."[57] The Samaritan opposition to Nehemiah was

based on community jealousies, rival defense programs of two cities, and deep-seated

racial conflicts, all of which finally produced the schism of two competing religious

groups—the Jews and the Samaritans, both worshipping the same God and obedient to

the same divine Law.[58] The opponents ridiculed the project and suggested that Nehemiah

was engaged in rebellion again the Persian Empire.[59] Nehemiah, in reply, called on the

God of heaven and denied his opponents civic, legal and liturgical rights in Jerusalem.[60]

In spite of the antagonism, Nehemiah explained that the restorative collaborators, who

were often volunteers, owned the vision, and in some way, had developed the

psychological resources to overcome every attack of their enemies, while employing their

skill-set and giftedness collaboratively for the common good of the people.[61] So great

was the patriotic appeal of this project that volunteer workers from such nearby towns as

Tekoa, Jericho, Gibeon, and Mizpah left their summer harvests to work on the Jerusalem

walls.[62] Yet even with great success, there are great lessons to be learned from Nehemiah.

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[55] Ibid.

[56] Ibid.

[57] Dunn and Rogerson, 322.

[58] Ibid.

[59] Mays, 346.

[60] Ibid.

[61] Ibid.

[62] Ibid.

One lesson is that the community worked on that wall with their own hands and Nehemiah approached the people not as victims who needed him, but as people with the capacity to change their situation.[63] The second lesson is that Nehemiah understood the ecological reality. He understood that a healthy community is a crucial support system for healthy persons and families.[64] He also understood the power of owned and collaborative vision and the importance of motivating others to realize urgent change. He also empowered the local people at the outset. He understood his call was public leadership for all the people, not just those who possessed his high level of ministry.[65] He also understood that people may not always celebrate or welcome the desire for restorative or transformational work, as they may even challenge the motives, timing, and or purpose of this type of work. Another lesson from Nehemiah is that persons may criticize vital work. Persons may ask questions similar to those of Sanballat: "What are these feeble people doing? Will they restore and or transform things? Will they offer their sacrifices? Will they finish this work today or in a lifetime? Will they bring the stones of this community back to life?"[66] The manner in which these questions are asked can divert distracted workers. Yet, Nehemiah remained focus on the task at hand. Despite Sanballat's doubt, the collaborators remained true to the vision. Thus, it is to be noted that the thoughts of one or more persons may or may not be the thoughts of the majority. Again, Nehemiah let truth and the journey to the common good guide him. Another lesson learned from

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[63] Ray Bakke, *A Theology as Big as the City* (Downer's Grove, IL: InterVarsity Press, 1997), 110.

[64] Ibid.

[65] Bakke, 110.

[66] Gordon F. Davies, *Berit Olam Studies in Hebrew Narrative and Poetry. Ezra and Nehemiah* (Collegeville, Minnesota: The Liturgical Press, 1999), 98.

Nehemiah is that transformative work may cause burn out if. Transformers must be careful not to focus on the community without an intentional care for oneself as well. While the collaborators wholeheartedly worked to restore the community, they failed to adequately take care of their individual responsibilities. As a result of their negligence, scarcity of farm labor led to food shortages, then to higher living costs, resulting in farm mortgages and the enslaving of children by unscrupulous profiteers.[67] Reforms of such problems were not actually part of Nehemiah's imperial mission. The root cause of slavery and land ownership was not addressed. But justice is a divine ordinance and he intervened collaboratively on behalf of the people.[68] Nehemiah also shares yet another lesson: change takes time. According to first century Romano-Jewish historian, Josephus, it took the collaborative team two years and four months to rebuild the city walls and the maintenance and justice work of revitalization continued well after the walls were erected.[69] The lesson here is that transformative work often does not happen within the span of a few days. Lastly, with every collaborative effort there are gains and pitfalls. Yet, God's vision and the ultimate welfare of the people must be the center of and leading stimulus for the work. Kenneth Tollefson, the author of *Nehemiah, Model for Change Agents*, best summarized this thinking when he wrote "This segment of the Nehemiah account underscores the need for creative planners to communicate effectively in solving community problems. Nehemiah became an activist, foe fighter and commonwealth builder who provided the ground upon which a priestly administered

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[67] Mays, 484.

[68] Davies, 98.

[69] Mays, 484.

community could finally find rejuvenation.[70] Societies begin to change when individuals probe the problems, seek solutions, and become catalysts for change. To involve the members of the community, such solutions must then be explained in terms of their immediate interests. Nehemiah effectively followed this innovation process."[71] Communal transformation demands the voice of persons invested within the community. Without their insightful views, the work is not conclusively for and by the people.

THE NEW TESTAMENT

The New Testament foundational text for this research is Mark 8:1-10. This passage, often titled *Feeding the Four Thousand,* was the second recorded miraculous feeding in Mark's Gospel. Furthermore, this second feeding of a large crowd highlighted Jesus' continual cross-cultural work among Gentiles, women and children.[72] Though the book is anonymous, church tradition has often assumed the Mark mentioned as being with Peter in Rome (and thus the Mark identified by second century Christian leader, Papias) as the same person as John Mark of Jerusalem, the companion of Paul.[73] [74] Most

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[70] J. David Pleins, *The Social Visions of The Hebrew Bible: A Theological Introduction* (Louisville, Kentucky: Westminster John Knox Press, 2001), 186.

[71] Kenneth Tollefson, "Nehemiah, Model for Change Agents: A Social Science Approach to Scripture," *Christian Scholar's Review* XV, vol. 2 (1986): 110.

[72] Brian K. Blount et al., *True to Our Native Land: An African American New Testament Commentary* (Minneapolis, MN: Fortress Press, 2007), 137.

[73] Mark Allan Powell, *Introducing the New Testament: A Historical, Literary, and Theological Survey* (Grand Rapids, MI: Baker Academic, 2009), 129.

[74] Etienne Trocme, *The Formation of the Gospel According to Mark* (Philadelphia, PA: Westminster Press, 1975), 240.

scholars indicated Rome as its place of origin, but a few have recently argued for Syrian Antioch, on the eastern side of the Mediterranean, as this story's provenance.[75]

The *Gospel of Mark* is considered the most enigmatic and influential texts of all the New Testament writings.[76] It is considered the earliest written of the documented canonical Gospels and recently has received attention as one of the most significant Gospels for liberation.[77] [78] It is the oldest Gospel preserved, and is generally held to have been the first written account of Jesus' life of some length.[79] Furthermore, virtually every major movement in the modern study of the Gospels has emerged in dialogue with Mark.[80] The assertion of date has been supported by the highly controversial Two-Source Hypothesis Theory which argued that Matthew and Luke used as written sources the *Gospel of Mark* and another source called "Q" from the German term *Quelle* meaning "source."[81] This earlier date gives the *Gospel of Mark* was is called Markan priority.

The *Gospel of Mark* is believed to have been written in A.D. 60-70 after the deaths of Peter and Paul to encourage and challenge readers to reflect on their own lives

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[75] Blount et al., 121.

[76] Jesper Svartvik, *Mark and Mission: Mark 7:1-23 In Its Narrative and Historical Contexts* (Stockholm: Almquist and Wiksell International, 2000), 1-2.

[77] Powell, 128.

[78] Brian K. Blount, *Go Preach! Mark's Kingdom Message and the Black Church Today* (Maryknoll, N.Y.: Orbis, 1998); Joanna Dewey, "The Gospel of Mark." In *Searching the Scriptures: A Feminist Commentary*, vol 2., edited by. Elizabeth Schussler Fiorenza (New York: Crossroad, 1994), 470-509.

[79] H.N. Roskam, *The Purpose of the Gospel of Mark in its Historical and Social Context*, Supplements to Novum Testamentum, vol. 114 (Leiden: Brill, 2004), 1.

[80] John R. Donahue and Daniel J. Harrington, *The Gospel of Mark, Vol. 2* (Collegeville, MN: Liturgical Press, 2005), 4.

[81] Ibid.

in light of the story of Jesus.[82] For some, its intended audience was the Gentiles found in the Church in Rome. For other scholars, Mark's Gospel was written shortly after the destruction of the temple in 70 A.D., in a rural and small-town southern Syria for a group of people midway between Jews and gentiles who were experiencing pressure from all sides.[83] Some believe that the Gospel was written in Greek with Gentiles in mind.[84] Yet, both sides appear to agree that the Gospel was written by the Evangelist to a Jewish and non-Jewish community in need of societal transformation and renewal as perhaps even a call to discipleship.[85] [86] It is through this lens and after several recorded events of miracles, that the foundational text Mark 8:1-10 affirmed:

> In those days when there was again a great crowd without anything to eat, he called his disciples and said to them, 'I have compassion for the crowd, because they have been with me now for three days and have nothing to eat. If I send them away hungry to their homes, they will faint on the way—and some of them have come from a great distance.' His disciples replied, 'How can one feed these people with bread here in the desert?' He asked them, 'How many loaves do you have?' They said, 'Seven.' Then he ordered the crowd to sit down on the ground; and he took the seven loaves, and after giving thanks he broke them and gave them to his disciples to distribute; and they distributed them to the crowd. They had also a few small fish; and after blessing them, he ordered that these too should be distributed. They ate and were, filled; and they took up the broken pieces left over, seven baskets full. Now there were about four thousand people. And he sent them away.

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[82] Donahue and Harrington, 42-43.

[83] G. Theissen,"Evangelien-schreiburt und Gemeindeleitung, Pragmatische Motive bei der Abfassung des Markusevangeliums," in B. Kollman, et al. eds., *Antikes Judentum and fruhes Christentum: Festschrift fuer Hartmut Stegemann zum 65 Geburtstag.* (Berlin: W.de Gruyter, 1999), 389-414.

[84] W. R. Telford, *The Theology of the Gospel of Mark: New Testament Theology* (New York: Cambridge University Press, 1999), 11.

[85] Roskam, 9.

[86] Donahue and Harrington, 42-43.

And immediately he got into the boat with his disciples and went to the district of Dalmanutha.[87]

Christian Theologian John Wesley translated this passage using these words:

In those days the multitude being very great, and having nothing to eat, calling to him his disciples, he saith to them, I have compassion on the multitude, because they continue with me now three days and have nothing to eat. And if I send them away fasting to their own home, they will faint by the way; for divers of them came from far. And his disciples answered him, Whence can one satisfy these men with bread here in the wilderness And he asked them, How many loaves have ye And they said, Seven. And he commanded the multitude to sit down on the ground; and taking the seven loaves, having given thanks, he brake and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes: and having blessed them, he commanded to set them also before them. So they did eat and were satisfied; and they took up fragments that were left, seven baskets. And they that had eaten were about four thousand: and he sent them away.[88]

These translations present an encounter between leaders who must respond to a community in need of transformation. However, upon a deeper examination of the etymological and colloquial language use of the day, as greatly devised from Stein and other New Testament resources, a model of societal transformed can be developed. For the model, each verse is examined in detail and as necessary Greek terms are presented and translated with corresponding definitions to extricate contextual usage and meaning.

The term "in those days, *en ekeinais tais hēmerais*" in 8:1 provides a loose chronological tie with the preceding (cf 1:9), and the common locale, the Sea of Galilee

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[87] Wayne Meeks and Jouette M. Bassler, eds., *The HarperCollins Study Bible, New Revised Standard Version* including the Apocryphal/Deuterocanonical Books with Concordance (San Francisco, CA: HarperCollins, 1986), 1738.

[88] The Wesley Center Online, "The Gospel According to St. Mark," http://wesley.nnu.edu/john-wesley/the-new-testament-john-wesleys-translation/the-gospel-according-to-st-mark/(accessed, January 6, 2012).

(cf. 7:31 with 8:10).[89] The term "in those days" is also used elsewhere to underscore the significance of a particular event. The point seems to be that Jesus remained in the Decapolis, on the eastern side of the Lake Galilee, and hence in Gentile territory.[90] "Again a great crowd," implies that this is not the first time that many people came together to follow Jesus with perhaps in mind some hope of personal and or communal transformation. In Mark 8, Jesus is the first to notice their hunger and it moves him to compassion. "I have compassion *(splagchnizomai, to have pity or to feel sorry)* on the multitude"—an expression of that deep emotion in the Redeemer's heart which always precedes some remarkable interposition for relief.[91] The lack of something to eat is repeated almost verbatim at the end of verse two. Physical hunger is a dominant motif here. Jesus had probably gone without food for this time as well. But it was for his flock that he was concerned and felt compassion. He was also concerned about sending them home. Many of them had traveled great distances and might not make it home without fainting or becoming ill.[92] This distinct crowd journeyed with Jesus for three days, *ēdē hēmerai treis* 'already three days,' 'three days now'.[93] A three day journey appears elsewhere in Mark only in the Passion predictions, and in the references to the building of

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[89] Robert H. Stein, *Mark: Baker Exegetical Commentary on the New Testament* (Grand Rapids, MI: Baker Academic, 2008), 366.

[90] Tremper Longman and David E. Garland, *The Expositor's Bible Commentary,* Rev. ed.(Grand Rapids, MI: Zondervan, 2010), 814.

[91] R. Jamieson et al., *A Commentary, Critical and Explanatory, on the Old and New Testaments* (Oak Harbor, WA: Logos Research Systems, Inc., 1997), Mk 8:2.

[92] Rodney Cooper, *Holman New Testament Commentary-Mark*, vol. 2 (Nashville, TN: Broadman & Holman Publishers, 2000), 132.

[93] R. G. Bratcher and E. A. Nida, *A Handbook on the Gospel of Mark.* UBS Handbook Series, Helps for Translators (New York: United Bible Societies, 1993), 245; Stein, 366.

the temple not made with hands.[94] A three day journey is frequent in the Old Testament, often in anticipation of a significant event.[95] A three-day fast, or period of hunger, often precedes important events. "Have nothing to eat" does not mean that they had eaten nothing for three days, but that they now had nothing left to eat.[96] "I should send away, I should dismiss," *apolusō nēsteis* hungry or without eating is unthinkable for Jesus. "To their homes, *eis oikon autōn ekluthēsontai* (only here in Mark) 'they shall become weary,' 'they shall faint,' 'they shall give out.'[97] For some scholars, the terminology "a long distance" designates Gentile origin but not for biblical scholar Robert Stein who believes that 1.) There is no indication of the place Decapolis and 2.) Mark makes no reference to Jesus' being on Gentile territory, as that would have been made apparent, as in the incident with Syrophoenician woman from Tyre.[98] There are documents that indicate a belief that given the local context of these narratives in Gentile territory (Decapolis), Mark's readers may think of the ingathering of the Gentiles into their community.[99] The terminology "his disciples replied, *apekrithēsan* 'they answered'" where can we , *pothen toutous dunēsetai tis hōde chortasai artōn ep' erēmias;* 'where can anyone here in the desert (get the food to) feed these (people)'; 'From where shall anyone be able here in a wilderness to satisfy these with bread?' or *pothen* 'whence,'

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[94] Ibid.

[95] Ibid.

[96] Bratcher and Nida, 245.

[97] Ibid., 246.

[98] Stein, 366.

[99] Donahue and Harrington, 244.

'from where': it may also be used with the meaning 'how'.[100] These statements lead one to understand that though Jesus has not asked his disciples to feed the crowd as in Mark 6:37, they still perceive his intention. Yet, they still were slightly obtuse. The term "feed with bread, *chortasai artōn*" is also of significance. This language according to Bratcher's *A Handbook on the Gospel of Mark* and must be understood as follows:

> *Feed* must be carefully translated in instances in which a distinction is made between providing food for people and giving food to animals. *Feed with bread* may be most naturally rendered in some instances as 'give them bread to eat. 'While the Greek uses an indefinite *tis* 'any one,' some languages require either a noun 'any man' or a first person plural 'we.' In this latter instance one must then determine in some languages whether the inclusive or exclusive first person plural must be used, that is to say, were the disciples thinking only of their own inability to feed the people, in contrast with Jesus' presumed ability? It is probably better, however, to use the inclusive form, implying the complete inability, as far as the disciples could determine, to provide food for such a large group in this desert place.[101]

In other words, the expressions convey the disciples complete inability to believe that a solution or transformation of the people's condition was possible in this barren place. The term "seven" used in Mark's Gospel for the number of loaves of bread may suggest Gentiles are in the seven commandments of the Noachic covenant, the seven Hellenist chosen in Acts , the seven churches of Revelation, or the seven pagan nations of Canaan.[102] The number seven and seventy are number associated with Gentiles.[103] "To sit down, *anapesein*" the actions of Jesus here parallel 6:41 but with significant variations.

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[100] Bratcher and Nida, 246.

[101] Bratcher and Nida, 247.

[102] Stein, 366.

[103] Ben Witherington, *The Gospel of Mark: A Socio-Rhetorical Commentary* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2001), 236.

Mark 8:6 uses the Greek term *eucharistēsas* ("after giving thanks or giving thanks")

rather than *eulogesas* ("he said a blessing") to explain the difference in this particular

miracle. In a number of languages 'to give thanks' requires an object. Accordingly, one

may translate 'he gave thanks to God' or 'he said to God, thanks'.[104] The language used

for the actions of Jesus here reflect the formula of thanksgiving used in Gentile churches

and so would be appropriate in the Markan setting.[105] Normally, in Jewish tradition, the

blessing accompanied the breaking of the bread, not the main course, and it was God, not

the food who was blessed.[106] "After uttering a blessing" is the second blessing of fish and

the more Jewish form *eulogēsas* appears. This may suggest the idea of an editorial

rewriting to bring the two accounts closer together.[107] "The fish, *ichthudia*"(only here in

Mark) 'little fish': as in the parallel incident in 6:38 these are to be thought of as prepared

fish, not fresh.[108] "Blessing them, *eulogēsas auta*," i.e. 'invoking God's blessing upon

them'; 'thanking 6:41). Probably the phrase means 'thanking God for them.'[109] "Were

satisfied" characterizes both accounts but is heightened here because of the earlier

comment in verse three that the people were so hungry they would collapse on the

journey.[110] "Seven baskets" is harmonized with the number of loaves and carries similar

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[104] Bratcher and Nida, 247.

[105] Stein, 366.

[106] Longman and Garland, 815.

[107] Stein, 366.

[108] Bratcher and Nida, 248.

[109] Ibid.

[110] Stein, 366.

nuances. The number seven could also indicate completeness.[111] The Greek term here for "basket" *spyris or sphuris* suggests a hamper for provisions presumably larger than a *kophinos* —'large basket.' This basket could have been a rope or mat basket large enough to carry a human being.[112] [113] However, there is no way of determining from the Greek text precisely the size or type of baskets involved in references to these terms.[114] "Four thousand persons, *tetrakischilioi*" is used. The number "four" however has been associated with the four corners of the universe or the four points of a compass, suggesting the ingathering of the Gentiles.[115] It could also be a simple stylistic variation. "They were filled", *echortasthēsan* (cf. 6.42) 'they were filled' and the excesses of fragments or *perisseuma* (only here in Mark) 'that which abounds,' 'which is in excess': therefore, 'remaining,' 'left over.'"[116] "He got into the boat with his disciples" is a frequent narrative transitional device and is often the occasion for significant revelation.[117] "Dalmanoutha," an unidentified place used only here in Mark presents a more puzzling problem, since, presumably, the incident of feeding the 4000 seems to have taken place on the east side of the lake rather than on the west side of the Lake of

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[111] Longman and Garland, 815.

[112] C. S. Mann, *Mark: A New Translation with Introduction and Commentary*, vol. 27 of *The Anchor Bible* (New York: Double Day and Company, Inc., 1986), 327.

[113] Ben Witherington, *The Gospel of Mark: A Socio-Rhetorical Commentary* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2001), 236.

[114] J.P. Louw and E.A. Nida, vol. 1: *Greek-English Lexicon of the New Testament: Based on Semantic Domains,* electronic ed. of the 2nd ed. (New York: United Bible Societies, 1996), 71.

[115] Stein, 366.

[116] Bratcher and Nida, 249.

[117] Stein, 366.

Galilee.[118] It is on this basis that some believe this miraculous feeding occurred in the primarily non-Jewish territory of the eastern shore, and thus as continuing the theme of Jesus' ministry among Gentiles.[119] According to Brian Blount, reflection on the value of meals in the mission of God's reign is important. Without vision the people perish, but without food there is no vision. Jesus' passion drives him to provide the vision of the new order, but his compassion causes him to provide "daily bread."[120] New Testament writer Emerson B. Powery uses this passage to connect with US Census statistics that indicate the alarming trend that in the Christian United States, the poverty rate of the overall population continues to rise and appears to be race-related. For him, perhaps Jesus' miraculous provisions on both the Jewish and the Gentile sides might offer contemporary folk guidance in today's struggle against poverty among all ethnic groups.[121] To address the most emergent need of hunger—communal hunger—was possibly Jesus' way to show those who follow him how to follow the way of justice, truth, and community transformation.

The selected text can be divided into four parts: 1.) the problem (8:1); 2.) a description of the problem, consisting of a conversation between Jesus and the disciples (8:2-4);3.) the resolution of the problem by means of a feeding miracle (8:5-7), using language similar to the earlier feeding miracle (6:41) and the Last Supper (14:22); and 4.) a conclusion (8:8-9), revealing the superabundance of God's miraculous provision by the

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[118] Bratcher and Nida, 249; R.T. France, *The Gospel of Mark: A Commentary on the Greek Text* (Grand Rapids, MI: W.B. Eerdmans Paternoster Press, 2002), 305.

[119] Ibid.

[120] Blount et al., 137.

[121] Ibid.

crowds being filled, the amount of leftovers collected (8:8), and the number of people

fed(8:9).[122] An account of Jesus ministering to Gentiles as well as Jews in the feeding of

the four thousand is evident. Jesus is revealed as one who spends a great deal of time

outside of Galilee in the underserved surrounding region.[123] For a few to feed or

transform the hunger of thousands with limited resources in an isolated place that lacks

uncomplicated access to needed resources is generally problematic. However, Jesus

incarnationally lived in the days where crowds of persons would follow him to the

wilderness and have nothing to eat. Jesus had compassion and considered their condition

as his condition as well and one that could be collaboratively transformed. In *Studies of*

the Life of Christ, Rory Foster wrote:

> On the occasions of the two miraculous feedings one of the
> particular purposes of Jesus was to make the evidence for the
> miracles unassailable. In fact, the two miracles would have been
> unnecessary and quite out of place if performed in the vicinity of
> their homes or in a market place. We are apt to think of a desert as
> a flat stretch or barren wasteland, but this section of the Decapolis
> is mountainous. The multitudes appear to have been assembled
> near the Sea of Galilee at its southeastern shore. At least, they were
> near enough to the sea that Jesus and the apostles could embark in
> the boat, and the people could see that it would be useless to
> attempt to follow Him further.
> These people were not city softies, but were rugged individuals
> accustomed to primitive conditions such as sleeping on the ground
> at night with their cloaks to cover them from the morning dew.
> Families would naturally have been together and groups of men
> and women, apart. The main multitude would probably have
> bivouacked for the night, like an army. After all others were
> asleep, the wide-open desert would have invited Jesus to go forth
> for prayer and meditation.
> It was midsummer in the dry season. The long days of June and
> July would have given about sixteen hours a day for services. We

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[122] Stein, 366.

[123] James R. Edwards, *The Gospel According to Mark* (Grand Rapids, MI: William B. Eerdmans Publishing, 2002), 18.

naturally think of the thousands of summer camps in America where the word of God is being studied by young people today. In the sixteen hours available each day during these three days Jesus would have preached or taught several sessions of tremendous public assembly. There probably would have been times of freedom when different people could come to Jesus for healing or questions that needed answering or burdens that called for comfort and consolation.[124]

The people were in need. They were camped in a territory of inconvenience and were in need of transformation. The hunger of the people evoked a response from Jesus to feed them. But, Jesus, who profoundly and personally understood the foremost concerns of the people stood with the people even when the disciples, the followers of Jesus, asked him how this task could be done. Jesus asked them to consider what they had to contribute to the transformational relief of the people. Illuminating this point, Buttrick affirmed:

> Jesus projected himself into their situation, saw with their eyes, felt with their nerves, and noticed every detail. He noticed every detail, that some had come a long way, that they had been a long time without food; then, by a wonderful forward thrust, he foresaw what would happen to many on the return trip. There was a holy trinity of mind and spirit and senses here at work in Jesus and, he projected what would happen to them if he didn't offer a solution. He understood that there was a holy trinity of mind and spirit and senses here at work in Jesus—observation, imagination, and sympathy. Often with us one of the three is absent, or all three together. Some people do not observe. The range of the eye is narrow, often not sharply focused on anything outside the tiny circle of their own self-interest. Good observation requires freedom from the blinkers of self. It requires humility, for pride is a bandage on the eyes. Others, even when they see, lack the imagination, or will not use what they have to bring home vividly what they see. They never "crawl under the other man's skin." They never employ any dramatic skill to represent what might be going on in another's heart and life. To do what Jesus did here, to

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[124] Rory C. Foster, *Studies in the Life of Christ: Introduction, the Early Period, the Middle Period, the Final Week* (Joplin, MO: College Press, 1995), 683-684.

follow in his imagination these people trudging down the road home, hungry and depressed, with the consequent fainting—that would be a miracle far beyond their atrophied mental powers. Still others lack sympathy. They just do not care enough. The springs of love have never been opening. Many of the world's greatest evils and much of its agonizing suffering go on because there are such multitudes of people who never send the heart out on any journey, and so never realize how heavy are the burdens of life that cut into the shoulders of men and women and children.[125]

Jesus a keen observer of human suffering is determined to wherever possible meet human needs. Jesus understands the burdens of the people. Jesus has compassion for the people and summoned his partners in ministry to draw close to him and share his desire to effect community transformation. Jesus places himself in their shoes. The hunger of the crowd did not have to be Jesus' concern. But, it was. Jesus had compassion on people regardless of the difficulty of their present situation or location. Jesus understood that their present condition was not their final destination and beyond their corporate transformative touch.

The foundational text as outlined in Mark's Gospel provides a guide for societal transformative work. God in Christ, as revealed in this text, is the one who understands the preeminent concerns of the people, invites partners to collaborate in the transformational work, calls persons to use available assets to collaboratively find a solution; invokes the Spirit's help, and endeavors to leave persons in a better condition than found on a journey to the common good. Jesus knew that a collaborative response was needed. Jesus understood that time was fleeting and not on his side. He understood that the abundance or lack of human capital is not always indicative of the impact or

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[125] George Arthur Buttrick, ed., *The Interpreter's Bible: The Holy Scriptures in the King James and Revised Standard Versions with General Articles and Introduction, Exegesis, Exposition for Each Book of the Bible,* vol. 7 (New York: Abingdon Press, 1952), 758-759.

reach of the transformational work. Jesus was realistic. Therefore, it is important for the collaborators to: 1.) have compassion and understand the suffering of those served; 2.) know the assets of affected persons; 3.) know collaborative assets; 4.) give thanks for those resources and 5.) use the collaborative tools available to effect change. God in Christ challenged all to share their "bread" so that no one would go home hungry. God did not need someone to say "help this community." God knew that with a collaborative effort, the group could do what the individuals could not do for themselves. God worked indiscriminately for societal renewal and church leaders should as well through the use of collaborative tools as empowered by God.

THEOLOGICAL FOUNDATION

Unless religious communities are to be regarded as mere aberrations, it must be possible to show that the existence of such associations is a necessary element for the development of the human spirit.
Friedrich Schleiermacher, *Brief Outline on the Study of Theology*

Religion symbolizes a people's sense of identity, of who they are as a people.
A sense of identity emerges in the communities that surround and support a people.
Gibson Winter, *Community and Spiritual Transformation*

Faith-based leaders and institutions are necessary elements for the development of the human spirit. The budget, building, and governance structures are all part of parish life as are the myriad other details of administrative responsibility that can claim the center of ministerial attention and lead to a forgetfulness of human suffering, aspiration, and possibility.[126] A self-consciousness of ministry that is vital and important is also a

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[126] Lewis S. Mudge and James N. Poling, *The Promise of Practical Theology: Formation and Reflection* (Philadelphia, PA: Fortress Press, 1987), 27.

consciousness of world in a context of theological understanding. Moreover, a ministry of social transformation must proceed from a theology of social transformation.[127] According to McSwain, transformation in the Christian experience is that God-given alteration of human personality and community through grace which forgives as it guides in the formation of new life.[128] This new life for McSwain is informed through the lens of theological insight. Thus, the centering process in social transformation is the seeking for permanence amid change or radical understanding of reality out of which life finds meaning.[129] For these reasons, this research is founded upon the theological fundamentals of Practical Theology and one of its subsets known as Wesleyan Theology.

Practical Theology is a theological specialty ground in theory and practice and is needed to bring self-consciousness to ministry.[130] Theology in and of itself is human effort to reflect upon God's gracious action in our lives.[131] The term theology comes from the Greek words *theos* (deity) and *logos* (discourse) to form *theologia* or discourse on divine matters.[132] The essential hypothesis or axiom, is revelation, which is God's own act done in [God's] word and through [God's] Spirit.[133] Practical Theology is the practical application of theology to everyday life. As a discipline, it is its perspective on and beginning-point in, human experience and its desire to reflect theologically on that

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[130.] McSwain, 256.

[131] Ibid.

[129] Ibid.

[130]Mudge and Poling, 27.

[131] The General Conference, *The Book of Discipline of the United Methodist Church* (Nashville, TN: United Methodist Publishing House, 2008), 9.

[132] Van A. Harvey, *A Handbook of Theological Terms* (New York: Touchstone, 1992), 239.

[133] Karl Barth, *God in Action* (New York: Round Table Press, 1936), 41.

experience. It further seeks to explore the complex dynamics of particular situations in order to enable the development of a transformation and illuminating understanding of what is going on within these situations.[134] In other words, it seeks to utilize theological thought in the pursuit of practical and pragmatic solutions.

The word practical in Practical Theology refers to action and implies that any involvement with this discipline cannot be limited to an understanding and explanation of the praxis of believing and of being church, but must also have as its purpose to influence and change this praxis.[135] Thus, it is also the theory of crisis viewed from the perspective of the church and faith often attributed and expounded upon by the great minds of Friedrich Schleiermacher, F.S. Rautenstrauch, and others during the Enlightenment, the beginning of the nineteenth century.[136] This theory or theology of crisis, earlier and additionally asserted by theologian Emil Brunner, often denotes a turning point in the progress of an enterprise or movement.[137] This perspective of a theory of crisis, at the crossroads of restoration and renewal is an important insight for a good understanding of the emergence of Practical Theology.[138] At this crossroad, there is another opportunity for dialogue to better understand God's view and preferred vision for the community.

In modernity, the term Practical Theology served as a collective name for a number of dissimilar disciplines with one basic common denomination: their relation to

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[134] John Swinton and Harriet Mowatt, *Practical Theology and Qualitative Research* (London: SCM Press, 2006), 27.

[135] Gerben Heitink, *Practical Theology: History, Theory, Action Domains: Manual for Practical Theology* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1999), 6.

[136] Ibid., 4.

[137] Emil Brunner, *The Theology of Crisis* (New York: Charles Scribner's Sons, 1929), 1.

[138] Ibid., 4-5.

ministerial practice.[139] Since the 1960s pastoral theology has evolved quite rapidly, and

now presents itself at the academic level as a separate branch of theology no longer

satisfied with the subsidiary role of a *theologia applicata*, to which it was relegated in the

past, but now identifies itself as a theological theory of action, with a methodology that is

closely linked to the social sciences.[140] Several publications argue that the emergence of

the new paradigm of "practical theology as a theory of action" is related to the changing

views in the 1960s regarding the problems theology must address.[141] Practical Theology

in modernity makes the experience of the situation today the subject of theological

reflection and is the based upon four key questions and tasks, which ask:

1. What is going on? (descriptive-empirical task)
2. Why is this going on? (interpretative task)
3. What ought to be going on? (normative task)
4. How might we respond? (pragmatic task)[142]

Therefore, Practical Theology lays the ground work for collaborative leaders who desire

to embark upon meaningful transformative efforts. It demands that collaborators ask

poignant questions; fully understand the needs, issues, assets, and concerns of a context;

understand why these systemic, static and or dynamic issues are present and prevalent;

determine what key elements should be a part of the revitalization strategic plan; and

solicit partners needed to make a timely, cost-effective and appropriate response.

Furthermore the discourse of Practical Theology is governed by pragmatic rather than

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[139] Ibid., 1.

[140] Ibid., 1-2.

[141] Ibid., 1.

[142] Richard Robert Osmer, *Practical Theology: An Introduction* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2008), 4.

logical or metaphysical rules. These concepts are best outlined in *Practical Theology: A New Approach* in the following statement:

> The construction of such a discourse appeals to the environment in which the speaker who states it is immersed. On the other hand, the language-game does not have to be identified with a so-called disciplinary demarcation that would disclose within it…the language-game is provided in whole by the social space of a given linguistic community, and its rules of construction are given it by this community. That's why a speaker who utters "Christ is my Savior" must take care to situate himself within a language-game that truly belongs to the linguistic community to which he belongs, at the risk of withdrawing his sentence from circulation. . . . As meanings are inseparable from their expression, language is the vehicle of thought. But one can only use a language if one knows its rules. Unless one is in possession of these rules, one can not make use of words, i.e. have an intention. And the intention is 'embedded in its situation, in human customs and institutions.'[143]

Fundamentally, Practical Theology demands that theologians and practitioners understand the linguistic and cultural systems out of which crises or situations arise. For without an adequate conversation with and understanding of those who are in and of community, one may not fully understand systemic needs and modes of being. The Boston University Center for Practical Theology further expounded upon this discourse with the assertion:

> Practical Theology is theologically positioned, interdisciplinary study of the practices of religious communities and of the traditions and social contexts that shape and challenge those practices. The practices of any religious community sustain and transform that community by embodying its shared values and enacting its foundational narratives. Examples of such practices include liturgical rituals; acts of service, justice, and compassion; practices of nurture, education, and formation; and the transmission of a community's tradition to others within new cultural and social contexts. Religious practices appear in all faith

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[143] Marcel Viau, Robert Hurley and Chantal Tanguay, *Practical Theology: A New Approach* (Brill: Netherlands, 1999), 114.

traditions, though with their own unique histories and institutional settings and in relation to their own distinctive sacred texts, rituals, symbols, and theological understandings.[144]

Hence, it is imperative that persons who desire to affect community transformation share their faith not only within the walls of the church, but on the streets as well. Faith-based leaders must find ways to understand the languages, social contexts, needs, and values of their societal-collaborators in transformation. Then and only then, can personal and impactful renewals occur.

Lastly, the hallmark of Practical Theology is the insistence that the point of theological interpretation is not simply to contemplate or comprehend the *world as it is*, but to contribute to the world's becoming what God intends that it should be, as those intentions have been interpreted by the great theistic traditions.[145] According to Practical Theologian and University of Loyola Professor, Michael Cowan:

> Practical Theology stresses the correlational, hermeneutical, critical and transformative character of doing theology. This is a correlational method because it works by holding two things in reciprocal relationship--the vision and values of our religious traditions ('the world as is should be') and the state of the actual world in which we live ('the world as it is'). It is a hermeneutical method because it recognizes and highlights the role of interpretation in reading our world and our traditions. It is a critical method because it requires that we explicitly evaluate the inherited understandings that guide our interpretations and actions. Finally, it is a transformational method because its constant concern is to bring the real world into greater harmony with the Creator's intentions. In fact, the power of practical theology is most fully actualized when it is done, not individually, but collaboratively, by members of congregation ministry teams, small Christian communities, congregations as a whole or faith-based community

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[144] Boston University School of Theology Center for Practical Theology, "Doctoral Program in Practical Theology," Boston University http://www.bu.edu/cpt/doctoral-program/(accessed January 5, 2011).

[145] Michael Cowan, *Introduction to Practical Theology*, Syllabi, 2012, http://www.loyno.edu/~mcowan/PracticalTheology.html(accessed January 3, 2012).

organizations. The subject of practical theology is not 'I' but 'we.'
The subject of practical theology is a community.[146]

The communal focus of Practical Theology, in a sense connotes an ongoing dialogue in

and with community to understand and develop strategies for the most urgent issues of

the day. Hence, the aim of Practical Theology is not simply to understand the world (or

community), but also to change it and is a task of critical discernment.[147] It is not good

enough to understand the issues of the world without discerning the next steps to engage

and transform this world into a better place for those seeking and needing change.

Wesleyan theology, a form of Practical Theology, is based primarily on the life

and teachings of John Wesley (1703-1791) and of his brother, Charles Wesley (1707-

1788).[148] Both John and Charles were Church of England missionaries to the colony of

Georgia in 1736 and 1738. In 1738, John found his heart 'strangely warmed' at the prayer

meeting on Aldersgate Street in London and later became the impetus of the Methodist

movement in England and later the American colonies.[149] This revival trickled over to the

colonies and organized Methodism in America began. It started as a lay movement of

persons seeking spiritual renewal with Robert Strawbridge, an immigrant farmer, and

Barbara Heck named among its earliest leaders.[150] Hence, American Methodism was a

movement of the people. In *The People(s) called Methodist*, Donald G. Matthews wrote:

This movement separated individuals from status, class, rank,
gender, family, or race as a source of personal worth—in their own

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[146] Ibid.

[147] Swinton and Mowatt, 27.

[148] The General Conference, 9.

[149] Ibid, 10.

[150] Ibid.

minds, at least. In a hierarchical society in which social position
was established by wealth, family, dress, and education,
Methodists insisted that such things did not dictate a person's
worth. That worth, they said, lay in a new consciousness of self at
odds with meanings traditionally associated with invidious social
distinctions and the ascriptive characteristics of gender, race, and
beauty. Methodist did not denounce these distinctions as the way
in which powerful people sustained their authority over common
folk, nor attack the social and political systems as oppressive; but
what they did say was as revolutionary as if if they had done these
more confrontational things. They simply told each person that she
or he could live a new life at once; the decision was up to them.
…the radical nature of the message was probably at its most
dramatic when white preachers visited slaves' quarter, for such an
event was at odds with the ordinary rules of the world even if
consistent with the circuit riders belief that they had been called to
'proclaim liberty to the captives…white people did not usually
enter the homes of slaves to tell them they could become children
of God. . . .The simple act of entering a slave shack to kneel with
the people there could speak more eloquently than a treatise on
human equality. . .all were children of God.[151]

This, for its day, was revolutionary theology. This was a practical theology where persons

had new life and new statuses in God. Again, as an Anglican theologian, Wesley

evidenced a moderating sensibility, a tendency to avoid one-sided readings in his many

theological reflections. He developed a theological style that not only was sophisticated

in its attempt to hold a diversity of truths in tension, but also has on occasion puzzled his

interpreters, both past and present, precisely because of that diversity.[152] This

revolutionary kind of thinking for its day presented the foundational ground for later

gender and racial equality within the people's movement and that later known as United

Methodism.[153] Transformation occurs as people and systems continuously seek truth and

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[151] William B. Lawrence, Dennis M. Campbell, and Russell E. Richey editors, *The People(s) Called Methodist: Forms and Reforms of Their Life* (Nashville, TN: Abingdon Press, 1998), 280-281.

[152] Kenneth J. Collins, *The Theology of John Wesley: Holy Love and the Shape of Grace* (Nashville, TN: Abingdon Press, 2007), 4.

[153] Ibid.

work to realize new truths; and, out of this reflection and growth, persons respond justly for the common good.

The underlying energy of the Wesleyan theological heritage stemmed from an emphasis upon 'practical divinity,' the implementation of genuine Christianity in the lives of believers.[154] Wesley himself does not seem to have used the well-worked term 'theology', as in Practical Theology, but referred instead to "various types of divinity."[155] To illustrate, in his own writing, whether they be letters, addresses, or the prefaces to published works, Wesley employed the terms "practical," "speculative," "controversial," positive," "comparative, "mystic," and even the phrase plain old Bible divinity" to articulate the full range of theological reflection.[156] Of this use, the terminology of "practical divinity" clearly predominates, and it was employed to describe not only Wesley's *A Christian Library*, which consisted of "Extracts and Abridgements of the Choicest Pieces of Practical Divinity," but also the much beloved *A Collection of Hymns of the People Called Methodists.*[157] Most works give an indication of a man who is grappling with what it means to do God's will practically and in conversation with and for the people.

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[154] The General Conference, ¶101.

[155] Frank Baker, "Practical Divinity—John Wesley's Doctrinal Agenda for Methodism," *Wesleyan Theological Journal* 22, no.1 (Spring 1987): 7.

[156] Collins, 3-4.

[157] John Wesley, *A Christian Library: Consisting of Extracts from, and Abridgements of, the Choicest Pieces of Practical Divinity Which Have Been Published in the English Tongue, 50 vols.* (Bristol: Farley, 1749-1755), ix; See also John Wesley *A Collection of Hymns for the Use of the People Called Methodists*, edited by Franz Hildebrandt and Oliver A. Be[r]kerlegge. *The Works of John Wesley,* Vol. 7 of *The Works of John Wesley*, edited by Frank Baker. Nashville: Abingdon Press, 1983.

The thrust of the Wesleyan movement was 'to reform the nation, particularly the Church, and to spread scriptural holiness over the land.'[158] In his writings called *The Character of a Methodist*, Wesley wrote:

> Methodists were persons who above all who desire to do the will the God, not their own and to love God with purity of heart and purpose. They were persons who would not follow even a majority in wrongdoing or store up for themselves treasures on earth. They are persons who cannot utter an unkind word of any one, for love keeps the doors of their lips.[159]

In other words, faith in and love for God is not real until is it lived out and shared. It is not a faith of words alone; but, one of substance grounded in the consciousness of God at work within the lives of all. Faith in Jesus Christ is not real until it is connected to how a person lives day to day.[160] Furthermore the Wesleyan or Methodist heritage is one of a communal and individualistic focus as one seeks to please God. Durwood Foster further accentuated this point as he wrote:

> . . .this heritage brings significant assts of hermeneutic and substantive holism, of catholic openness and practical evangelical zeal, it also harbors liabilities of moralism, individualism, and shallow pragmatism that invite the corrective of today's wider Christian and world community. Furthermore, within the dialogical horizons expanding in current theology the Wesleyan tradition thus both reflects the crises of Christendom and offers much to the setting free and making whole of the world that form the thrust of God's reign.[161]

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[158] The General Conference, ¶101.

[159] Ibid., 39-44.

[160] Paul Wesley Chilcote, *Recapturing the Wesley's Vision: Introduction to the Faith of John and Charles Wesley* (Downer's Grove, IL: InterVarsity Press, 2004), 25.

[161] Theodore Runyon, ed., *Wesleyan Theology Today* (Nashville, TN: Kingswood Books, 1985), 31.

He further explained that one of the assets of theological Wesleyan is the hermeneutic

holism which is a dependence on Scripture, tradition, reason and experience, known as

the Wesleyan Quadrilateral to balance the gospel; and a double emphasis upon grace and

freedom. He explained:

> In no other particular stream of Christian sensibility has there been such a notable intonation of divine initiative in tandem with creaturely responsibility. Wesley also has a distinctive emphasis and dual stress upon justification and sanctification. The subjectivity of faith is integrally bonded with God's prevenience. Faith is a gift, yes, but never arbitrarily imposed; and active righteousness is an expectation, but always with gracious empowerment. The necessity of divine mercy is underscored by accent upon the gravity of universal sin, even as its reality is sung with such evangelical fervor…there is also a salient emphasis on ecumenical openness and evangelical apostolicity. All humanity are in dire need of the gospel, all are embraced by it, all are summoned by it. The atonement is not limited. God wills the salvation of all, and in virtue of the Christ event preveniently restores the responsible capacity of all…God is at work everywhere; and whenever hearts sense concord, in the parish that is the world, hands should join. At the same time, the perfection that always impinges as possibility and goal never cancels our dire need for mercy or precludes, short of death, the prospect and challenge of further growth. As Wesley and very many of his followers are keenly aware, society—and very conspicuously so-called Christian society—is far from the Kingdom. Innumerable persons languish in misery, deprived of the good news and amendment of life intended for them. Lastly, Wesley emphasized personal and social salvation. While individual experience is accented, the Wesleyan style has always featured common worship, hymnody, fellowship, and social service. Soteriology, or salvation, is intensively a communal enterprise—yet one which, so far from submerging the individual in the group , would focus group energies upon the individual…If he did not attain to the purview of what we call the social gospel or liberation theology, the founder of Methodism nevertheless espoused some of their crucial principles so that when these developments appeared they could be realized drawn into alliance with the Wesleyan tradition, as long as they did not forfeit a concern for individual salvation for the sake of the social dimension alone. His final formulary was a notable junction of piety and praxis.

>While holding a deep respect for knowledge, reason, and education, Wesleyan theology has consequently leaned toward praxis and has been strongly colored by the religious affections. If the split between technical reason and emotion is one of the basic problems of modern culture, the spirit of John Wesley has been and can still be a significant counterforce.[162]

Wesleyans placed an emphasis on the whole being as he or she relates to and interacts with the world. Thus, Wesleyan Theology employed the use of emotions, reason, experience, and Scripture as a lens for persons to engage and respond to the issues of the day. Methodists were persons of social and person holiness. They were concerned about the social perils of the day as well as the perils of the soul.

One of the General Rules of Methodism, developed out of United Society and classes is summed up by saying one should 'do all the good one can, by all the means one can, in all the places one can, at all times that one can, to as many persons as one can, as long as one ever can.'[163] This is the crux of Wesleyan Theology which is the effort to reflect upon God's gracious action in one's life and in response to the love of Christ (God's grace), desire to be drawn into a deeper relationship with the 'author and perfector' of one's faith (Heb. 12:2).[164]

Wesley's belief in grace, justification, assurance, and sanctification were combined in a powerful manner to create distinctive emphases for living the full Christian life.[165] In *Scripture Way of Salvation* , Wesley wrote regarding justification:

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[162] Runyon, 31-32.

[163] John Wesley, *A Plain Account of Christian Perfection,* No. 36 (New York: G. Lane and P.P Sandford, 1844), 45.

[164] The General Conference, ¶104.

[165] Ibid., ¶101.

That in that instant we are born again, born from above, born of the Spirit: there is a real as well as a relative change. We are inwardly renewed by the power of God. We feel 'the love of God shed abroad in our heart by the Holy Ghost which is given unto us'; producing love to all mankind, and more especially to the children of God; expelling the love of the world, the love of pleasure, of ease, of honor, of money, together with pride, anger, self-will, and every other evil temper; in a word, changing the earthly, sensual, devilish mind, into 'the mind which was in Christ Jesus.'

He further stated:

From the time of our being born again, the gradual work of sanctification takes place. We are enabled 'by the Spirit' to 'mortify the deeds of the body,' of our evil nature; and as we are more and more dead to sin, we are more and more alive to God. We go on from grace to grace, while we are careful to 'abstain from all appearance of evil,' and are 'zealous of good works,' as we have opportunity, doing good to all men; while we walk in all His ordinances blameless, therein worshipping Him in spirit and in truth; while we take up our cross, and deny ourselves every pleasure that does not lead us to God.

Grace sets the agenda for mission. It teaches that persons are called to covenant partnership with God. Therefore, Wesleyan's affirm:

That God's grace is manifest in all creation even though suffering, violence, and evil are everywhere present. The goodness of creation is fulfilled in human beings, who are called to covenant partnership with God. God has endowed us with dignity and freedom and has summoned us to responsibility for our lives and the life of the world.

In God's self-revelation, Jesus Christ, we see the splendor of our true humanity. Even our sin, with its destructive consequences for all creation, does not alter God's intention for us—holiness and happiness of heart. Nor does it diminish our accountability for the way we live.

Despite our brokenness, we remain creatures brought into being by a just and merciful God. The restoration of God's image in our lives requires divine grace to renew our fallen nature.[166]

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[166] The General Conference, ¶ 101.

Moreover, this grace commands action. In *Grace Upon Grace*, God's grace is described

as:

> Strong love, a judging and transforming love, a love which
> takes sides with those in special need: with justice against injustice
> and with liberation versus oppression. God's grace is especially
> present in redemptive rule. We are a part of a coming kingdom and
> grace becomes servant of justice, defender of the poor, challenger
> of culture, empowerer of the dispossessed, critic of political and
> economic abuse. Grace is God caring and struggling where life is
> broken, abused, or oppressed. And grace places us, with God, in
> these arenas.[167]

By grace, the underserved, unmerited, and loving action of God in human existence

through the ever-present Holy Spirit, humans exist. Thus because of God's grace, humans

must live exhibiting faith that produces good works. God's grace calls forth human

response and discipline. This gracious gift of God's power and love, the hope and

expectation of the faithful, is neither warranted by our efforts not limited by our frailties,

according to Wesley.[168] Still, this grace insists that personal salvation always involves

Christian mission and service to the world. The United Methodist *Book of Discipline*

indicates this ideology as it states:

> By joining heart and hand, we assert that personal religion,
> evangelical witness, and Christian social action are reciprocal and
> mutually reinforcing. Scriptural holiness entails more than personal
> piety; love of God is always linked to love of neighbor, a passion
> for justice and renewal in the life of the world.[169]

Hence, through the lens of Wesleyan theology it is significant for persons to understand

the beauty of God's grace within all of creation, one's accountability to God and

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[167] The United Methodist Church, *Grace Upon Grace: The Mission Statement of the United Methodist Church* (Nashville, TN: Graded Press, 1990), 21.

[168] The General Conference, ¶101.

[169] Ibid., ¶104.

responsibility to make the world better because of God's grace; and one's essential role and giftedness despite brokenness to work for renewal in the life of the world. If this is so, then collaborative and communal transformation can be realized throughout the world. God has not left the world without the gift of grace. Therefore as the result of this unmerited gift and despite the resistance or challenges of the region, God's grace is there to restore all that is in need of transformation.

Wesley's distinctive conception of God's restoring grace, particularly his understanding of its co-operant nature, comes into sharpest focus in his doctrine of Prevenient Grace, because this doctrine deals with God's very first activity in fallen human lives.[170] This restoring grace, for Wesley offers both pardon and power. Inherited guilt from Original Sin is universally cancelled at birth by virtue of Christ's redemption. In effect, this made forgiveness of inherited guilt a benefit of Prevenient Grace.[171] Any present human culpability for our fallen condition results from our rejection of God's restoring work in our lives, not any continuing responsibility for the Original Sin. In terms of power, Prevenient Grace effects a partial restoring of our sin-corrupted human faculties, sufficient that we might sense our need and God's offer of salvation, and respond to that offer. This kind of grace makes it possible to not only become aware of a need for God's grace; but, gives the ability to respond to God's grace as well and hence become universally restored.[172] This grace is available to all.

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[170] Randy L. Maddox, *Responsible Grace: John Wesley's Practical Theology* (Nashville, TN: Kingswood Books, 1994), 87.

[171] Ibid.

[172] Ibid., 87-88.

Additionally, Wesleyan Theology stresses love of God and love of neighbor. For Wesley, love of God and neighbor require one another and support one another; yet, are distinct.[173] Love of God expresses itself in works of piety, focusing on praying and worship. The love of neighbor is expressed in works of mercy. Wesley also conveys that what happens in the world affects God and that what is unchanging is God's character of justice and grace that opens God to all that happens.[174] Additionally, this love for God and neighbor–or universal spirit of love for God in Christ and love for others known as the "catholic spirit"–enables one to still be in dialogue with those who do not think and live out their Christian lives as Methodists.[175] Essentially, Wesley recognized the differences of persons in Christian communities and yet celebrated the commonality of their love of God in Jesus Christ through the Holy Spirit and found the means to make the unity of the universal Body of Christ more visible in the world.[176] Transformation was an inclusive process that required diversity of person and thought in the universal spirit of love.

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[173] John B. Cobb, Jr., *Grace and Responsibility: A Wesleyan Theology for Today* (Nashville, TN: Abingdon Press, 1995), 65.

[174] Ibid., 66.

[175] Douglas M. Strong, et al., eds., *Reclaiming the Wesleyan Tradition: John Wesley's Sermons for Today* (Nashville, TN: Discipleship Resources, 2007), 110.

[176] Ibid.

HISTORICAL FOUNDATION

The great crisis among us is the crisis of 'the common good,' the sense of community solidarity that binds all in a common destiny—haves and have-nots, the rich and the poor. We face a crisis about the common good because there are powerful forces at work among us to resist the common good, to violate community solidarity, and to deny a common destiny. Mature people, at their best, are people who are committed to the common good that reaches beyond private interest, transcends sectarian commitments, and offers human solidarity.

Walter Brueggmann, *Journey to the Common Good*

Reflective people of conscience are constantly and painfully aware of the gap between our so-called values and the facts of life in the everyday world within which we operate. When these two worlds (the world as it is and the world as it should be) collide hard enough and often enough, a fire in the belly is sometimes ignited. The tension between the two worlds is the root of radical action for justice and democracy—not radical as in looting or trashing, but as in going to the root of things.

Edward Chambers, *Roots for Radicals*

From as early as the 1970's, several seminaries have formed consortiums such as the Seminary Consortium for Urban Pastoral Education (SCUPE) whose mission has been to develop leaders and provide consultation and educational resources for individuals, educational institutions, churches, and agencies that seek to enhance the spiritual, social, and physical quality of life for those who live in the city.[177] Individuals, seminaries and foundations such as the Lily Endowment, Inc. Annie E. Casey Foundation, Chicago Theological Seminary's Center for Community Transformation, MidAmerica Leadership Foundation, Northwest Graduate School of Ministry, the United Methodist Church and numerous others have intentionally valued, invested in and purposed to offer leaders resources to enable leaders to effect community

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[177] ATS and City Transformation, "SCUPE," http://watch.pair.com/toc-ats-scupe.html (accessed August 25, 2011).

transformation.[178] However, as technology advances and as information is increasingly disseminated at the click of a mouse, collaborative tools for connecting persons must be developed and advanced to offer relevant and timely solutions to the issues that plague communities at rapid speed. Issues such as poverty and injustice do not affect one person or one group of persons. They, in some way, affect all persons regardless of class, race, gender, social beliefs and other genres. The transformation of the community must include and involve collaboration with persons who are adept at using collaborative tools to gather data from invested persons that are representative of the vulnerable community. Therefore, this research will fundamentally explore the history and use of collaborative tools, collaborative leadership, trace the roots of what a traditional community is and has become, define transformation, give a basic perception of who and what community transformers can accomplish collaboratively and historic institutions that foster community renewal. Furthermore, this paper will illuminate the importance of community organizing, the effects of social capacity and collective intelligence, and how community organizers have historically determined to bridge the gap between the *world as it is* and the *world as it should be*.

The word collaborative is an adjective form of the noun collaboration. It is composed of two Latin terms, *com or col,* meaning "with" and *laborare* which means "to work*"* (from labor, *toil*).[179] Hence, collaboration is an act of working together with another person, entity, or group. Additionally, it is a purposeful relationship in which all parties strategically choose to cooperate in order to achieve shared or overlapping

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[178] Ibid.

[179] David B. Guralnik, *Webster's New World Dictionary of the American Language* (New York: The World Publishing Company, 1956), 147.

objectives; and whose success depends on one or more of the collaborator's ability to build and maintain these relationships.[180] Collaborative when used as an adjective describes the *way* in which two or more parties work together. A "tool", when used as a noun, is defined as a device that aids in accomplishing a task.[181] Derived from an old English word *tawian* which means "to prepare for use," tools are meant to fundamentally aid one in the completion of a work, cause, or task.[182] Together with the word collaborative, a collaborative tool has evolved to include social media devices, collaborative software, group networking and a host of other platforms. For the specific purpose of this research, the term "collaborative tool" will be used as a guide used to facilitate conversation, learning and growth in the area of community transformation.

What is a collaborative tool and what is the history of collaborative tools? A collaborative tool is a device that enables a person or persons to more effectively communicate concepts and ideas with others. In many cases, a collaborative tool is synonymous with a communication medium or device. A primitive collaborative tool in the Upper Paleolithic era around 30,000 B.C. could be a space or cave upon which persons gathered to draw rock art or symbols to convey an idea or concept to others within their community. Other forms of communication such as petro glyphs, carvings into rock surface dated to around 10,000 B.C.; pictography, a form of proto-writing whereby ideas were transmitted through drawing that tell a story and were the basis of cuneiform and hieroglyphs which began to develop into logographic writing systems

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[180] Hank Rubin, *Collaborative Leadership: Developing Effective Partnerships for Communities and Schools,* 2nd ed. (Thousand Oaks, California: Corwin Press, 2009), 2.

[181] Merriam Webster Dictionary, "Tool," http://www.merriam-webster.com/dictionary/tool (accessed August 2, 2011).

[182] Ibid.

around 5000 B.C.; and pictograms, which evolved into ideograms were the precursors of many writing systems which date back to Egyptian hieroglyphs and the undecifered Proto-Elamite writing system.[183] Within the prehistoric stages of communication, collaborative tools could be considered as fires, songs, drums, horns, beacons, smoke signals to communicate an event or crisis. By the fifth and sixth centuries, with the invention of mail and the pigeon post, persons could communicate and hence collaborate with one another at greater distances.[184] By the eighteenth century, to aid the communication of various persons, the non-electric telegraph, (an optical telegraph) was invented by Claude Chappe.[185] This gave way to the electric telegraph in 1875, that was modified by Samuel Morse. This tool proved that signals could be transmitted by wire, later known as Morse code, and the telegraph and assist with community transformation.[186] In the nineteenth century, the telephone, a culmination of work done by many individuals, yet commonly credited to Alexander Graham Bell as inventor, was a key technological apparatus for transmitting vocal or other sounds telegraphically.[187] Communication, one of the salient functions of a collaborative tool, has evolved greatly from the prehistoric ages until today. It evolved into the church, a place for African-American slaves to gather to communicate about their desire for freedom. It was a

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[183] David Diringer, *The Book Before Printing: Ancient, Medieval, and Oriental* (New York: Courier Dover Publications,1982), 17.

[184] University of Minnesota Media History Project, "Pigeon Post," University of Minnesota, http://www.mediahistory.umn.edu/archive/PigeonPost.html (accessed February 27, 2012).

[185] R. Victor Jones, "Optical Telography: The Chappe Telegraph Systems," Harvard University, http://people.seas.harvard.edu/~jones/cscie129/images/history/chappe.html (accessed February 27, 2012).

[186] Mary Bellis, "The History of the Electric Telegraph and Telegraphy: The Beginning of Electric Communications," About.com, http://inventors.about.com/od/tstartinventions/a/telegraph.htm (Accessed August 2, 2011).

[187] Alexander Graham Bell, "Transmitter and Receiver for Electric Telegraphs Tuned Steel Reeds," United States Patent No. 161739(April 6, 1875).

conference call for persons to meet beyond the time and space of a physical building. It was a listening session that gathered data regarding societal needs and charts trends. A collaborative tool, often called collaborative software, is the result of new forms of communication and collaboration. According to the *Educause Learning Initiative*, a good collaboration tool should: promote communication; share information; allow natural interactions, and be easy to use and learn.[188] They should also enable persistent micro-interactions which might not warrant a phone call or extended conversation and allow interaction on a shared resource.[189] Historic and still effective modes of communication and collaboration are face-to-face meetings, listening sessions, and other relational modes of being. Expounding upon these modes, the Educause Center found that the best collaborative tools have:

> *Strong Communication Capability*: Perhaps through video, audio, or simple text, the most important feature of a collaboration tool is its ability to facilitate communication and interaction between participants.
> *Easy-to-Understand Interface*: The interface of the tool should be easy and intuitive to navigate, perhaps emulating an existing tool or an aspect of the physical world. A user's ability to simply pick up, adapt to, and use a tool considerably diminishes extensive training and supervision needs. For example, each successive generation of an IM tool builds on the previous one, making it easy for users to figure out how to use it. Incremental changes and version features allow for an evolution of the tools.
> *Capability and Expectation of Collaboration*: To encourage input from participants, a collaboration tool should make it clear that input is expected and will elicit a response. For example, it should be clear whether and when it is acceptable to collaborate in this space. Is collaboration expected? Does the tool support taking turns or sharing of "airtime" in this space? An online presentation

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[188] Cyprien Lomas, Michael Burke, and Carie L. Page, "Collaboration Tools." *Educause Learning Initiative*. ELI Paper 2(2008): 3-4, http://net.educause.edu/ir/library/pdf/ELI3020.pdf (accessed August 4, 2011).

[189] Ibid.

can be an ideal tool for collaboration, for example, but only if it is clear to the audience that they should be responding to the presentation and interacting with participants instead of passively watching a webcast.[190]

These features enable users to best communicate and hence collaborate to accomplish a goal. The report also identified popular Web 2.0 technologies that are expanding to include further opportunities for collaboration and growth, such as: immediacy (instant messaging), enhanced voice communications (Skype), ambient communications (Twitter), image sharing for a common starting point (Flickr), document sharing (Google Docs), social interaction (Facebook), and geographic richness (Google Earth). all which for the most part are free of cost yet priceless in value.[191] The article explained:

> The advent of faster communication tools—from two-way audio/video to instant messaging (IM)—has allowed colleagues and collaborators to transcend the physical distances that separate them, offering a faster transfer of knowledge and quicker feedback on new ideas and results. Furthermore, once seen as mere stand-ins for face-to-face meetings, today's collaboration tools feature text annotation, video, audio, and other synchronous tools that allow multiple 'hands' to manipulate ideas, objects, and concepts from remote locations. The pioneers of these tools are often attributed to students on college campuses. . . . Creating affinity groups on social networking sites like Facebook, 'millennials' have seamlessly integrated the social tools that use for communication with friends into their academic toolkit, taking advantage of the synchronous, collaboration nature of Web 2.0 tools to share content with peers of discuss common classroom problems.[192]

In other words, social media or collaborative tools have evolved from the end-users' need to 'collaborate' and adapt a system, to one that better serves common needs so that

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[190] Ibid., 8.

[191] Ibid.

[192] Ibid.

systems are more effective. The research also indicated the three primary modes in which

humans historically interact and identified them as:

> *Conversational interaction* is an exchange of information
> between two or more participants where the primary purpose of the
> interaction is discovery or relationship building. There is no central
> entity around which the interaction revolves but is a free exchange
> of information with no defined constraints. Communication
> technology such as telephones, instant messaging, and e-mail are
> generally sufficient for conversational interactions.
>
> *Transactional interaction* involves the exchange of transaction
> entities where a major function of the transaction entity is to alter
> the relationship between participants. The transaction entity is in a
> relatively stable form and constrains or defines the new
> relationship. One participant exchanges money for goods and
> becomes a customer. Transactional interactions are most
> effectively handled by transactional systems that manage state and
> commit records for persistent storage.
>
> In *collaborative interactions* the main function of the
> participants' relationship is to alter a collaboration entity (i.e., the
> converse of transactional). The collaboration entity is in a
> relatively unstable form. Examples include the development of an
> idea, the creation of a design, the achievement of a shared goal.
> Therefore, real collaboration technologies deliver the functionality
> for many participants to augment a common deliverable. Record or
> document management, threaded discussions, audit history, and
> other mechanisms designed to capture the efforts of many into a
> managed content environment are typical of collaboration
> technologies.[193]

Why is this information important? This information is fundamental to the designer or

contributor of the collaborative tool in that these modes of communication must be

considered and in some way if possible implemented. The report also explained that key

features of collaborative tools have:

> *Multiple Collaborators*: How many collaborators can
> contribute with a particular tool? What is the limit on the number
> of collaborators for an effective interaction? For example, a phone

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[193] Pinnadyne, "Collaboration Made Easy (October 9, 2009)," http://www.pinnadyne.com/index.php?option=com_content&view=article&id=74&Itemid=80 (accessed August 2, 2011).

call is usually a dyad, while a conference call can include several participants. Yet, there is a limit on how many people can actively participate in a conference call.

Synchronous versus Asynchronous Collaboration: Does the tool support instant, real-time collaboration, or is the interaction more of an iterative process based on taking turns? Twitter, IM, and chat are synchronous; e-mail is iterative. However, while Twitter, IM, and chat transcripts can be saved for asynchronous viewing later, there is always a time delay between sending an e-mail and getting a response. It may not be long, but it is not instantaneous in the way that Twitter, IM, and chat sessions are.

Role-Based Sharing: How are products of the collaboration shared? Are they made public, or can they be restricted to only those who participated? Can the collaboration be shared with wider audiences as it becomes more refined? Blogs and wikis may be configured as 'open' or 'moderated' based on the preferences and objectives of the creator(s).

Discoverable Collaborators: Do collaborators find one another through prearranged channels or personal connections, or are they able to find one another through a common interest in a topic? Can collaborators find one another by shared interest? Are they able to associate by location or by affiliation? Many social networking sites require an invitation to join an affinity group. Some membership sites require a reference from a member, while others are completely open to anyone who wants to join. Does exclusivity ensure a more robust network?

Ownership of Contribution: Is it clear who 'owns' a particular contribution? Can you track contributions and attribute them to specific authors? In some tools, collaborators are represented by different colors. Are collaborators able to modify the work of others? Can the history of the shared resource be tracked?

Playful or Engaging: Is the collaboration tool playful? A tool like Flickr encourages playful dialogue around photos and themes. Second Life encourages play. MySpace and Facebook actively promote playful interactions between multiple participants.

Social: Is the tool social? Does it permit serendipitous discovery of peers, friends, and topics of interest leveraging your existing network? Does it allow you to post updates (or micro-updates) about yourself? Are you able to connect to and work with those of your network with whom you are most compatible?[194]

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[194] Cyprien Lomas, Michael Burke and Carie L. Page, "Collaboration Tools," Creative Commons (2008): 8, http://net.educause.edu/ir/library/pdf/ELI3020.pdf (accessed August 4, 2011).

Designers of tools must determine which of the features work best for their model. All elements may not work best in all settings. Therefore, platforms and models should be developed with end-users in mind. Additionally, it is important to recognize that some of the most productive and widely used collaborative tools used to date were designed to make persons more effective in transformative efforts (regardless of what those efforts were). Since the invention of organizations, certain types of information have been shared, jointly processed, and used in professional work.[195] Hence, with the increasing sophistication and `user-friendliness' of computer technology, and most especially with the introduction of desktop devices and tools, the capacity for information-sharing was expected to be revolutionized.[196] Moreover, as information-sharing is revolutionized the capacity for greater use for the common good can be maximized.

Persons throughout the world are finding it crucial to use smart or collaborative tools to bring new possibilities to their world. These tools have in many ways assisted in the transformation of a system as it is into a more preferred and or relevant orientation. Therefore, it is essential in the world of community transformation, that a collaborative tool regardless of its simplicity (i.e. paper) and or sophistication (blogging) be readily available to assist community transformers to explore possibilities, share information, engage in meaningful discussion and connect.

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[195] C. W. Thompson, "A Brief History of Social Network Enterprise Collaboration Tools," VentureBeat, http://venturebeat.com/2009/12/04/a-brief-history-of-social-network-enterprise-collaboration-tools/ (Accessed August 4, 2011).

[196] Richard Harper and Abigail Sellen, "Collaborative Tools and the Practicalities of Professional Work at the International Monetary Fund," SIGCHI, http://www.sigchi.org/chi95/proceedings/papers/rh_bdy.htm (accessed August 4, 2011).

What is a community? The etymology and definition of the Latin term *communitas* translated community in the English language since the 14th century[197] became established in English as a range of senses known as: 1.) the commons or common people, as distinguished from those of rank; 2.) a state of organized society, in its later uses relatively small; 3.) the people of a district; 4.) the quality of holding something in common, as in community of interests, community of goods; and 5.) a sense of common identity and characteristics.[198] According to Raymond Williams of the University of Calgary, senses one through three indicate actual social groups and senses four and five indicate a particular quality of relationship. From the seventeenth century, community was felt to be more immediate than society.[199] Williams further found that community was an attempt to distinguish the body of direct relationships from the organized establishment of the state was made.[200] Hence, he noted that from the nineteenth century, the sense of immediacy or locality was strongly developed in the context of larger and more complex industrial societies. Terms for groups of people living in somewhat close association, and usually under common rules have evolved into community, hamlet, village, town, city. It is further clarified that "community" is a general term, and "town" is often loosely applied. A commonly accepted set of connotations envisages "hamlet" as a small group, "village" as a somewhat larger one, "town" still larger, and "city" as very large. Size is, however, not the true basis of

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[197] Oxford Dictionaries, "Community," April 2010, http://oxforddictionaries.com/definition/community?region=us (accessed August 05, 2011).

[198] Raymond Williams, "Community," University of Calgary, http://people.ucalgary.ca/~bakardji/community/definition.html (Accessed August 2, 2011).

[199] Ibid.

[200] Ibid.

differentiation, but properly sets off only "hamlet". [201] Incorporation, or the absence of it,

and the type of government determine the classification of the others. More recently

community is defined as fundamentally an interdependent human system given form by

the conversation it holds with itself. [202] The history, buildings, economy, infrastructure,

and culture are products of the conversations and social fabric of any community. The

buildings and cultural environments are secondary gains of how we choose to be

together. [203] There are of course challenges to being in community. To unpack these

challenges, author Peter Block wrote:

> The essential challenge is to transform the isolation and self-
> interest within our communities into connectedness and caring for
> the whole. The key is to identify how this transformation occurs.
> We begin by shifting our attention from the problems of
> community to the possibility of community. We also need to
> acknowledge that our wisdom about individual transformation is
> not enough when it comes to community transformation. So, one
> purpose here is to bring together our knowledge about the nature of
> collective transformation. A key insight in this pursuit is to accept
> the importance of social capital to the life of the community. This
> begins the effort to create a future distinct from the past. [204]

For community transformation, it is essential to shift from focus on problems to

focus on assets. Communities are comprised of individuals who must focus on the

possibilities of what can be and not only on what has been in order to move to a forward

thinking mode of transformation. To date, community has evolved from simply a

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[201] Random House Dictionary Unabridged. "Community"
http://dictionary.reference.com/browse/community(accessed: August 03, 2011).

[202] Peter Block, *Community: the Structure of Belonging*, Easy Read Large Bold Edition (San Francisco, California: Berrett-Koehler Publishers, Inc., 2008), 34.

[203] Ibid.

[204] Ibid., 1.

geographical region. Community is a feeling that one is not alone.[205] All are born into a community for no person is born alone or without the assistance and care of another. This is a divine gift and a means to assist humanity to collaboratively transform the world. For Christians, Jesus redefined community by removing it from normal social conventions, and placing it directly within the eschatological context of divine initiative and human response.[206] Community membership was inclusive and as a response to God's grace and this membership consists of those whose identity rests solely on God's gracious initiative.[207] In other words, Christian communities should, in other words, build bridges rather than walls, opening their boundaries so that they can share their own gifts and receive the gifts of others.[208] Christian community is also a gift of God similar to the Christian's sanctification, according to Dietrich Bonhoeffer. He explained that it is a gift of God that may appear weak and trifling to us, yet may be great and glorious to God.[209] God invited all into community and into a restorative relationship founded upon God's grace. God's kingdom agenda seeks the personal salvation of all persons and the social transformation of all places. Churches are both signs of and a witness to God's creative

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[205] Michael Jacoby Brown, *Building Powerful Community Organization: A Personal Guide to Creating Groups that Can Solve Problems and Change the World* (Arlington, MA: Long Haul Press, 2006), 1.

[206] Paul D. Hanson, *The People Called: The Growth of Community in the Bible* (London: Westminster Press, 1986), 404.

[207] Dana R. Wright and John D. Kuentzel, *Redemptive Transformation in Practical Theology* (Grand Rapids, Michigan: William Eerdmans Publishing, 2004), 140-141.

[208] Dan McKanan, *Touching the World: Christian Communities Transforming Society* (Collegeville, Minnesota: Liturgical Press, 2007), 3.

[209] Dietrich Bonhoeffer, *Life Together: A Discussion of Christian Fellowship* (San Francisco, CA: Harper and Row, 1954), 30.

and redemptive agendas.[210] Therefore, God has connected persons for the common good.

What is a community transformation? How is it determined and what or who are community transformers? For the term transformed to be properly applied to a community, change must be evident not only in the lives of its inhabitants but also in the fabric of its institutions. In the end, according to Steven Croft, the author of *Transforming Community*, it is dramatic social, political, and even ecological renewal that sets these cases apart from common experience. One of the keys to developing, ordering and enabling the life of the people of God through the local church is therefore to seek to put in place the right kind of trellis to enable both community and ministry to be well ordered.[211] This will mean providing an adaptable, flexible framework that enables the life of the Spirit to be manifest in different ways in different contexts. For Croft, this framework must:

- Be appropriate theologically, given the nature of the Christian Church.
- Be sustainable given the resources for ministry available.
- Have the capacity to give stability to vulnerable communities.
- Resource the mission of the whole Church to our wider society, including the call to make disciples. There must, therefore, be the potential for growth. [212]

The framework must be communicated and owned by those affected. Croft also explained that for a common framework to grow up alongside and within existing parish circuit structures, that this framework must transfer easily to different social contexts (including very urban and very rural) and to different sizes of church (from the very large

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[210] Bakke, 66.

[211] Steven Croft, *Transforming Community: Re-Imagining the Church for the 21ˢᵗ Century* (London: Longman and Todd, 2002), 71.

[212] Ibid.

to the very small). Croft further noted that this vision and framework for transformation must be owned by both the local church and the wider denomination in order to give continuity to the churches' life and mission.[213] Thus, the framework for transformation should be based on theological understanding of God, available resources, and shared mission.

What is transformation? Transformation is a universal and generic process of structural change that occurs in every context of nature and human life whenever, within a given frame of reference or experience, hidden orders of coherence and meaning emerge to replace or alter the axioms of the given frame and reorder its element accordingly.[214] In other words, transformation can occur within every living being. It can further be understood as distinct from incremental change within a system whereby things are added to or subtracted from a given system without structurally reordering it. In McSwain's article, he expounded to note:

> In Plato's *The Republic*, transformation is described as the human quest for the real or the search for a political philosophy which transcends the machinations of politics. It is through philosophy that one knows truth. In Augustine's *City of God* transformation is being grasped by the divine grace that one knows truth. In Plato, the philosophic method of seeking the light leads to the just city; in Augustine's *City of God* the providence of God's history brings the eternal to man through faith. In both, the perfect city is an eternal reality transcending the histories of man's regimes. For Jürgen Moltmann, the centering event of social transformation is the death and resurrection of Jesus Christ. The cross is the central historical fact of what happened to Jesus and the resurrection is the central eschatological fact of what happened to Christ. Moltmann explored both the theology of the cross and

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[213] Ibid.

[214] Wright and Kuentzel, 140-141.

the mission of the church in light of the cross and to be church is to live out of the reality of the cross.[215]

Through the ages great minds, philosophers, sages and thinkers have understood transformation through experience in conversation with their theological precepts of the day. Yet, central to each of them was a keen understanding of the significance of God being their primary Transformer whose work on the cross reaches persons within every generation. Thus, McSwain's article further revealed that faith in the cross and resurrection of Christ leads to historical actions of a transforming nature. Thus, he wrote:

> If the cross is the central historical event of the crucified God in Christ, the resurrection is the central transforming act of hope by the God of promise. Man can endure the sufferings of the cross because the cross is ultimately victory in the hope of the resurrection. In the resurrection the promise of the ultimate fulfillment of the future has occurred. The way of the cross is life in the victory of future hope which becomes present in the new through the cross. Faith in the cross and resurrection of Christ leads to historical actions of a transforming nature.[216]

This conversation revealed that faith does not come to its own in becoming radically unworldly, but by going into the world for the benefit to the world. By accepting the cross, McSwain explained that the suffering and death of Christ, by taking upon it the trials and struggles of obedience in the body and surrounding itself to the pain of love, proclaims in the everyday world the future of the resurrection, of life and the righteousness of God.[217] Therefore, humanity can find hope in Christ's resurrection that is available to resurrect and transform our communities today.

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[215] McSwain, 256-257.

[216] Ibid.

[217] Ibid.

So what are transforming or transformational acts and how can one assess transformation? McSwain wrote:

> Transforming action requires a radical commitment to faith centered in the reality of truth. Anytime Christian faith has succumbed to an identification of its cultural milieu with the kingdom of God it has done so precisely because it has failed to live out of the heart of its professed faith. For where there are individuals and groups who live out of the centered experience of cross discipleship there is the promise of God for resurrection, hence, the consummation of the cross event in historical fulfillment. In this sense, the development of a significant ministry of transformation is a conservative religious force. It assumes a return to the heart of Christian faith and existence. In this sense there is never a dichotomy between the transformation of culture and the revival of faith, for to draw the world to the Christological center of Christian faith is to draw it to the crucified God who radically transforms every life, every prejudice into universal love, every quest for status into humble servant hood, every hope for affluence into the alleviation of poverty, and every act of violence into the quest for peace.[218]

Therefore, if persons are indeed changed or transformed, this change is the result of persons living out their faith rooted and centered in the reality of truth which is God. God in Christ is the ultimate transformer of lives and as persons draw closer to God, persons are drawn to the transforming power of God to realize the common good.

Who are community transformers? Ultimately, community transformers are persons centered in the reality of truth who are continuously transformed by God to in some way transform the world for the common good. The Reverend Martin Luther King Jr., ultimately referred to himself as a Baptist Clergyman.[219] However, he was a part of a critical freedom community transformative act known as the Civil Rights Movement. The

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[218] Ibid.

[219] Martin Luther King, Jr., "The Three Dimensions of a Complete Life. Sermon Delivered at Friendship Baptist Church," in the Martin Luther King, Jr. Papers Project, Stanford University, http://mlkkpp01.stanford.edu/primarydocuments/Vol6/28Feb1960TheThreeDimensionsofaCompleteLife.pdf (Accessed August 2, 2011).

community transformation of which he ultimately sought was a long term process. Again, community transformation usually is not something that happens overnight. However, transformation can come when persons and conversations change. How can persons change or transform the community? Peter Block purported that to change the community, all one has to do is change the conversation (the ways that we listen, speak, and communicate meaning) with each other.[220] This is not an easy task. However, for him, it is the beginning of transformation. He added, in addition to speaking and listening, this meaning of conversation includes the architecture of our buildings and public spaces, the way we inhabit and arrange a room when we come together, and the space we give to the arts.[221] He concluded that if transformation is linguistic, then community building requires that we engage in new conversation, one that we have not had before, one that can create an experience of aliveness and belonging.[222] According to Block, community transformation is an act of engaging citizens in a new conversation that allows us to act in concert with and actually creates the condition for a new context.[223] Therefore, community transformation can occur when those who seek truth communicate this truth in ways that empower and engage persons in the transformative process. Furthermore, persons who desire to effect communal transformation must collaboratively inspire and uplift the element of hope. In Barak Obama's *The Audacity of Hope*, he wrote:

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[220] Block, 37-38.

[221] Ibid., 38.

[222] Ibid.

[223] Ibid.

> That was the best of the American spirit, I thought—having the audacity to believe despite all the evidence to the contrary that we could restore a sense of community to a nation torn by conflict; the gall to believe that despite personal setbacks, the loss of a job or an illness in the family or a childhood mired in poverty, we had some control—and therefore responsibility—over our own fate.
> It was that audacity, I thought, that joined us as one people. It was that pervasive spirit of hope that tied my own family's story to the larger American story and my own story to those of the voters I sought to represent.[224]

Transformers are ordinary individuals with the audacity to pierce the cloud of social darkness with the hope and action that advocates for a better day. This, for Richard Niebuhr is not just a hope shared by American peoples; but, it is the capacity to hope which is a manifestation of the human capacity for self-transcendence and is a universal claim in relation to human beings, not one that pertains only to Christians.[225] Hope transcends all one group of people to penetrate the hearts of all who dare to embrace her.

What is community organizing and who are those persons who have framed this conversation? David Snow discovered that community organizing is the process of building a mobilizable community. It involves the craft of building an enduring network of people who identify with common ideals and who can engage in social action on the basis of those ideals.[226] In 1940, Saul D. Alinsky founded The Industrial Areas Foundation (IAF), the oldest and largest institution for community organizing in the United States. Their mission for over forty years has been to train people to take responsibility for solving the problems in their own communities and to renew the

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[224] Barak Obama, *The Audacity of Hope* (New York: Vintage Books-Random House, 2006), 421.

[225] George W. Stroup, "Obama, Neibuhr and the Politics of Hope," *Journal for Preachers* 33, no. 1 (Advent, 2009): 39.

[226] David Snow, EB Rochford, and SK Worden, "Frame Alignment Processes, Micromobilization, and Movement Participation," *American Sociological Review* 51(1986): 464-481.

interest of citizens in public life. In 1971, Vintage Books, a division of Random House

published Alinsky's best-selling book *Rules for Radicals, A Pragmatic Primer for

Realistic Radicals,* a tome regarding organizing change. In 2003, Alinsky's successor

Edward T. Chambers, who had worked with Alinsky for sixteen years building

organizations around the world, penned *Roots for Radicals: Organizing for Power,

Action, and Justice,* as a distillation of the IAF philosophy and its unique approach to

community organizing.[227] These foundational works illuminated the urgency of now. If

one desires to change the world or some part of their world from *what it is* to the *world as

it should be*; moreover, if one seeks to bridge the gap between *the haves* and *the have-

nots,* one must realize that this transformational work cannot be done alone. His book so

aptly captured this ideology as Chambers wrote:

> Until we die, we live with a tension under our skin at the center
> of our personhood. We are born into a world of needs and
> necessities, opportunities and limitations, and must survive there.
> No one has the luxury of ignoring these realities. Self-preservation,
> food, clothing, shelter, safety, health care, education, and work are
> necessary for everyone. Large numbers of people agonize over
> these things every day of their lives; many of us think of nothing
> else. This demanding set of real circumstances, which we didn't
> create but which we are thrown into, is the world as it is. . . .We
> also have dreams and expectations, yearnings and values, hopes
> and aspirations. We exist from day to day with the awareness that
> things not only might, but could be, should be, different for
> ourselves and our children. We know that we don't fulfill
> ourselves, that there is an ideal, a greater good that matters.[228]

The greater good that matters is the common wealth of those we are privileged to serve.

This greater good can be achieved by focusing on what is known as Asset Based

Community Development (ABCD). ABCD starts by looking at what a community has

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[227] Chambers, Inside Cover.

[228] Ibid., 22-23.

that it can give or contribute to desired change. It argues that most neighborhoods already have what they need to take next steps in their development.[229] Rather than focus on community deficits such as crime, vandalism, unemployment, or drugs, ABCD aims to identify and mobilize the positive attributes inherent in local government, businesses, nonprofits, voluntary associations, and individuals who are able to realize change.[230] Asset-based community development has evolved from 1970s research and organizing in Chicago communities to what is today. Working up from the block to the regional level, ABCD leveraged community assets to address poverty, public health, human services, education, and criminal justice.[231] The effectiveness of ABCD's was shared in John McKnight and John Kretzmann's book *Building Communities from the Inside Out.* [232]Another case of ABCD's at work is the extraordinary example Almolonga, Guatemala.[233] It became a place revolutionized in every sense of the world as the result of the collaborative work of ordinary persons believing in a the power of an extraordinary God and faithfully living to reveal God's preferred vision of wholeness for all people on earth.

For some community organizers, there are two major models or strains of urban organizing: The Alinsky Model and the Woman-Centered Model. The Alinsky model is

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[229] Jay Van Groningen, "Learning the New ABCDs," *Family and Community Ministries* 22 no. 1 (Spring 2008): 37-38.

[230]John E. Walker, "Building from Strengths: Asset-Based Community Development," Northeast Assets Leadership Project, http://www.bos.frb.org/commdev/c&b/2006/winter/building.pdf (accessed January 31, 2012).

[231] Ibid.

[232] See: John P. Kretzmann and John L. McKnight. *Building Communities from the Inside Out: A Path Toward Finding and Mobilizing a Community's Assets* (Chicago, IL: ACTA Publications, 1993).

[233] Peter Bellini, "Revitalization A Crash Course" (Lecture, United Theological Seminary, Dayton Ohio, January 26,2011).

summed as communities organizing for power. The woman-centered model is summed as a network of persons organizing relationships to build community.[234] There are several other models adapted from these that translate into the Gamaliel Foundation and other grassroot organizations that are indeed transforming various regions of the world. Another organization that supports community transformation is The Initiative for Regional and Community Transformation at Rutgers Edward J. Bloustein School of Planning and Public Policy (IRCT). The IRCT is a university-based effort that helps community residents and leaders in the public and private sectors frame workable policies that will bolster the political, economic, and social participation of marginalized communities within the larger metropolitan community.[235] The IRCT's vision is inclusive. Not only does it encompass concerns for the poor, but leaders of the Initiative also believe that in order for metropolitan regions to support sustainable and livable communities, all sectors of civil society must be involved and see a shared interest.[236] This shared interest can continue to motivate involved persons beyond the tenure of outside transformers.

What are faith based organizations (FBO's) and how have they influenced the world? A faith based organization according to the 2003 AmeriCorps Guidance is:

> A religious congregation (church, mosque, synagogue, or
> temple), an organization, program, or project sponsored/hosted by

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[234] Susan Stall and Randy Stoecker, "Community Organizing or Organizing Community? Gender and Crafts of Empowerment," Community Organization, http://comm-org.wisc.edu/papers96/gender2.html (accessed August 5, 2011).

[235] Initiative for Regional and Community Transformation, "Welcome to the IRCT," Edward J. Bloustein School of Planning and Public Policy, Rutgers University, http://www.regionandcommunity.org (accessed August 2, 2011).

[236] Ibid.

a religious congregation (may be incorporated or not incorporated),a nonprofit organization founded by a religious congregation or religiously-motivated incorporators and board members that clearly states in its name, incorporation, or mission statement that it is a religiously motivated institution , a collaboration of organizations that clearly and explicitly includes organizations from the previously described categories.[237]

It is important to note that these congregations, organizations and or collaborations are not exclusive of the United States and can be found throughout the world. Skip Krige's study entitled "Towards a Coherent Vision for Faith Based Development" succinctly chronicled the work of FBOs through the United and United Kingdom and concluded:

Current debates in the United States and the United Kingdom suggest that FBOs, as idea- and value-based institutions, are better positioned than the state to address urban poverty and to facilitate a grassroots process of hope, reconciliation and civil order. According to Owen, 'Multiplicity of faith traditions potentially can speak to almost every type of individual in need, whereas the services of government agencies and many secular non-profits cannot'. Thomas agrees, as she states that 'the lives of many urban residents are too complicated to be helped by a bureaucratic, one-dimensional approach'.[238]

FBO's are better positioned to address contextual issues due to their connections and interactions with contextual persons. Krige's study solidifies the point that one approach to His study through the lens of William Tyndale, an English scholar and New Testament translator, further revealed that:

On a global scale faith communities from different religious traditions have long been flooded with interpretations of religious texts and theories on how different faiths relate to human

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[237] Resource Center, "Faith and Communities Engaged in Service (FACES) Toolkit," Corporation for National and Community Service, http://www.nationalserviceresources.org/filemanager/download/196/F_Definitions.pdf (accessed February 7, 2012); see also Utilizing Corporation Programs and Services: Tips for Faith-Based and Community Organizations, http://www.nationalserviceresources.org/practices/17541 (accessed May 11, 2012).

[238] Skip Krige, "Towards a Coherent Vision for Faith-Based Development," *Journal for Theology of South Africa* (November, 2008):17.

development. The work of W.R. Tyndale contributed significantly towards concrete well-researched case studies on how ordinary faith-led people (Christian, Muslim, Hindu, Buddhist, Baha'i, and Candomblé) and their various institutions in poor countries relate to, and contribute towards, local economic processes in their daily lives. On the one hand, the author is of the opinion that spiritual motivation is a radical force as it motivates people to take risks, to be compassionate, to commit themselves to achieving the impossible, and to be hopeful regardless of the circumstances. On the other hand, religion may be contradictory, leading to violence or peace-making, tolerance or exclusiveness, the abuse of power or resisting the abuse of power, and it could also act as 'the opium of the people', i.e. keeping them complacent and suppressing their ability to change the status quo. It has been argued that many of the negative manifestations of religion have to do with the abuse of the scriptures, traditions and beliefs by people who are caught up in power struggles or who are obsessed with their own growth in status, stature and wealth in an attempt to gain power and control over other people.[239]

Furthermore, his study revealed:

> The work of Tyndale contributed significantly towards well-researched case studies on how ordinary faith-led people in poor countries relate and contribute towards local economic processes in their daily lives. The case studies (in Brazil, Cameroon, Chile, Ethiopia, Guatemala, India, Indonesia, South East Asia and Sri Lanka) provide both theoretical and practical reflections on the very nature and meaning of development, its scope and the terrain it covers. It has also been valuable in creating a greater understanding among secular development agencies of the views and practices of some of the spiritually inspired groups that work alongside the poor. This should be taken into account when alliances are developed between secular institutions and FBOs. It has also made a valuable contribution towards the development debate, both in terms of the positive elements which FBOs can offer to the development processes, and also the painful and sensitive questions regarding the effectiveness and quality of development initiatives, particularly in different religious cultural contexts.[240]

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[239] Ibid., 21.

[240] Ibid.

This study indicated the reality that spirituality is often a catalyst that propels persons to work for the common good; and, that personal and or corporate religion can adversely hinder work if motives and reasoning are thwarted from the goal of the common good and righteous motives. The White House Faith Based Organization and Neighborhood Partnerships, formerly the Office of Faith Based Community Initiatives, is a host for collaborative relationships and partnerships. Under the leadership of former President George W. Bush and by executive order in 2001, this formidable entity was formed due to the critical interdependence between faith-based organizations (grass roots organizations) that were highly functional and government. Today, this organization boasts the following:

> The White House Office of Faith-based and Neighborhood Partnerships coordinates 13 Federal Centers for Faith-based and Community Initiatives. Each Center forms partnerships between its agency and faith-based and neighborhood organizations to advance specific goals. For example, the Department of Labor (DOL) Center forms partnerships between DOL and community-based groups to better integrate those groups in job training and workforce development programs. The Department of Homeland Security (DHS) Center helps to link DHS with community-based groups to address disaster response. Similar efforts are being implemented through Centers at the Departments of Agriculture, Commerce, Education, Health and Human Services, Housing and Urban Development, Justice, and Veterans Affairs as well as the Small Business Administration, Corporation for National and Community Service and US. Agency for International Development.[241]

Furthermore, it is recognized that it was of great benefit for governmental agencies and leaders to understand the interwoven qualities of neighborhood or community leaders, district council representatives, mayors, business owners, community residents and other

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[241] C. Morgan Kinghorn, Ricardo S. Morse and Terry Buss, *Transforming Public Leadership in The 21st Century* (New York: M.E. Sharpe, 2007), 186.

representatives of local, state and federal government to bring faith-based leaders to the political table to determine collaborative solutions for societal issues. Without the voice of massively organized organisms known as the church and other faith-based institutions, the government would lack this critical pulse of humanity.

Other collaborative partnerships are well-functioning communities in which the welfare and well-being of persons are realized. This may be an environment where decent jobs are plentiful, transportation is adequate, recreation opportunities abound, the environment is protected, crime is low, news media are alert watchdogs, people's spirits are lifted, and the public interest is served.[242] This is change that can be realized in a lifetime. This is change that many persons, all persons deserve.

United States Government organizations that exhibit collaborative partnerships are perhaps persons, entities, and regimes working to reform Health Care, welfare, social security, and the promotion of home ownership.[243] These regimes, whether it be the presidency, democrats, republicans, independents, or whomever must endeavor to work for the common good of all persons and when the common good is the goal and focus for collaborative efforts, then common progress can be realized.[244] The realization of the common good is an essential aim of the work.

What is collaborative leadership and why is it important? According to Hank Rubin, the author of *Collaborative Leadership: Developing Effective Partnerships for Communities and Schools*, "a collaboration is a purposeful relationship in which all parties strategically choose to cooperate in order to accomplish a shared outcome and a

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[242] Ibid., 186-187.

[243] Ibid, 186.

[244] Ibid.

collaborative leader is one who has accepted responsibility for building—or helping to ensure the success of—a heterogeneous team to accomplish a shared purpose."[245] It is the skillful and mission oriented facilitation of relevant relations and the juncture of organizing management. It demands the building of real and authentic leadership that considers the missions of the group as well as the individual ethos of the leaders within the group. Robert Quinn's book, *Building the Bridge as you walk on it*, revealed that leadership is about moving forward in faith and it requires both head and heart and demands courage.[246] He further explains that the word courage comes from the French word *corage*, which means head and heart.[247] Without courage, he explains, we tend to live in our heads and leave behind our hearts.[248] Without courage, a leader, a collaborative leader is unable to move forward with a commitment to true service.

In *Transforming Public Leadership for the 21st Century*, the concept of collaborative leadership for the common good is aptly explored. The authors, expounding upon Crosby's work, purported that the most daunting challenge for leaders around the world today is how to bring people together from different backgrounds and different sectors—government, business, non-profits, philanthropy, and media—to tackle complex public problems.[249] Furthermore, collaborative leadership is always needed to remedy public problems. A public problem moves well beyond the realm of government

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[245] Hank Rubin, *Collaborative Leadership: Developing Effective Partnerships for Communities and Schools,* 2nd ed. (Thousand Oaks, California: Corwin Press, 2009), 2.

[246] Robert E. Quinn, *Building the Bridge As You Walk on It: A Guide for Leading Change* (San Francisco, CA: Jossey-Bass, 2004), 11-22.

[247] Ibid.

[248] Ibid.

[249] Kinghorn, Morse and Buss, 185.

responsibility. A public problem is one that affects diverse stakeholders and cannot be remedied by a single group of organization. Indeed, extensive collaboration and consultation among numerous stakeholders is necessary to achieve significant improvements.[250] These problems resist any short-term, piecemeal solution because they are embedded in a complex system of interconnection and feedback effects.[251] The public issues of poverty, crime, inadequate housing and health care reform, violence need collective yet diverse regimes (collaborative partners). These collective regimes could be political-social alliances, church-community alliances, educator-community, school-community, and private sector and or publically governed entities. However, the primary goal of the regime must be the common good. The challenge, however, is for leaders to create public value and achieve the common good through self-sustaining regimes of mutual gain.[252] These regimes (collaborative partners), as he explained need be governed a set of implicit and explicit principles, norms, rules and decision-making procedures around which people's expectations converge in a given polity area.[253] These regimes of mutual gain achieve widespread lasting benefit at reasonable cost and tap and serve people's deepest interest in, and desires for a better world. Moreover, leadership for the common good emphasized the importance of eight leadership capabilities:

1. *Leadership in context*: understanding the social, political, economic, and technological givens
2. *Personal leadership*: understanding self and others
3. *Team leadership*: building effective work groups

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[250] Barbara Crosby and John M. Bryson, *Leadership for the Common Good: Tackling Public Problems in a Shared-Power World,* 2nd ed. (San Francisco, CA: Wiley, 2005), 14.

[251] Ibid.

[252] Kinghorn, Morse and Buss, 185.

[253] Ibid.

    4. *Organizational leadership*: nurturing humane and effective organizations

    5. *Visional leadership*: creating and communicating share meaning in forums

    6. *Political leadership*: making and implementing decisions in legislative, executive, and administrative arenas.

    7. *Ethical leadership*: adjudicating disputes in court and sanctioning conduct

    8. *Policy entrepreneurship*: coordinating leadership tasks over the course of a policy change cycle.[254]

It is important for each collaborative leader to understand the leadership capability that he or she brings to the table so that the tools needed to reach the common good are readily available.

<div align="center">Tools and Strategies for the Collaborative Leader</div>

All collaborative leaders need tools upon which they can draw from to maintain the collective success and health of a collaborative endeavor.[255] These tools are:

> (1) the purposeful exercise of one's behavior, communication, and organizational resources in order to affect the perspective, beliefs, and behaviors of another person (generally a collaborative partner) to influence that person's relationship with you and your collaborative enterprise and (2) the structure and climate of an environment that supports the collaborative relationship.[256]

Collaborative leaders must exercise the ability to communicate effectively and be able to use resources wisely. Collaborative leaders must also be able to influence and inspire relationships and enterprises. This means that leaders must have the tool of negotiation, awareness, and engagement. Leaders must also be able to understand if they are operating

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[254] Crosby and Bryson, 194-195.

[255] Ibid., 2-3.

[256] Ibid.

in a normal versus fundamental state of leadership. Leaders must also move from the normal state of existence in which persons or entities refuse to change while the universe changes around us. This, in his opinion, is a slow death.[257] He further explained that to enter into a fundamental state of leadership is to reverse the process by making a deep change.[258] When leaders are in the fundamental state of leadership, leaders become more purpose centered, internally driven, other focused, and externally open. Leaders become less comfort-centered and more purpose centered. Using his paradigm, leaders will ultimately become what they behold and behold (collaboratively) what they become.[259] Therefore, it is critical for leaders to individually assess his or her fundamental state of leadership and form alliances and partnerships with leaders who too operate in a fundamental state.

Collaborative Leaders must also understand the strategies to affect human systems. These strategies are explained as participating (interpersonal perspective), transcending (transformation perspective), forcing (political perspective), and telling (technical perspective).[260] The participating strategy emphasizes relationship and open dialogue. It asks the following questions: Is everyone included in an open dialogue? Do I model supportive communication? Is everyone's position clarified? Am I surfacing the conflicts? Are the decisions being made participatively? Are the people cohesive?[261] This strategy is oriented to trust. With this strategy, leaders try to maintain existing

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[257] Quinn, 22.

[258] Ibid.

[259] Ibid.

[260] Ibid.

[261] Ibid., 73.

relationships while orienting others to possibility and emergent issues.[262] The

transcending strategy emphasizes potential and transcending self. It asks the following

questions: Am I internally directed? Is my purpose clear? Am I other focused? Am I

externally open, moving forward into uncertainty? Are the people walking with me into

uncertainty?[263] This strategy builds vision. The Forcing Strategy emphasizes the leader's

authority and leveraging power. It asks the questions: Is my authority firmly established?

Is the legitimacy of my directive clear? Am I capable of imposing sanctions? Is there a

clear performance-reward linkage? Am I using maximum leverage? Are the people

complying?[264] This strategy builds compliance. Lastly, the strategy known as the telling

strategy emphasizes facts and rational persuasion. It asks the questions: Am I within my

expertise? Have I gathered all of the facts? Have I done a good analysis? Will my

conclusions withstand criticism? Are my arguments clear? Are the people listening?[265]

This strategy is oriented toward to logical explanation. The Transcending Strategy leads

to deep change and for Quinn this happens when individual leaders understand that in

order to transform the system; they must first of all transform themselves. They must

become the change they want to see in the world.[266] This is essential learning.

To realize self-change that leads to corporate change, leaders must be willing to

ask hard questions and solicit critical feedback. In Daniel Goleman's book, *Primal

Leadership: Learning to Lead with Emotional Intelligence*, the author offered a stepwise

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[262] Ibid., 72.

[263] Ibid., 73.

[264] Ibid.

[265] Ibid., 22.

[266] Ibid., 75.

method to become a better collaborative leader. He invited leaders to engage within a cycle of stages that involves: discovering the ideal self (by asking who do I want to be?), the real self (by asking who am I? what are my strengths and gaps?), by understanding ones learning agenda (how can I build on my strengths while reducing my gaps?), experimenting and practicing new behaviors, thoughts and feelings to the point of mastery; and, developing supportive and trusting relationships that make change possible.[267] In summary, if the individual leaders seek inward transformation and endeavor to be the change they envision, then the collaborative partnership would be founded upon a stronger foundation. Additionally, if leaders use collaborative software or tools created to enable leaders to be more effective and efficient, the results of societal change can be realized in less time.

The Church as a Transformative Force and a Collaborative Tool

The often controversial word translated from Greek into English as church is *Ekklesia*. Historically, the *Ekklesia* or collaborative body of likeminded persons is the foundation upon which Christ would perform transformational and restorative work. Hence, the church has existed as a collaborative body working as a restorative force. It is made of a community of believers, of persons who claim the name and salvific restorative power of Jesus Christ. The New Testament Church (deeply interconnected and a derivative of Judaism), cannot adequately be understood apart from the Hebrew Bible, for the God who raised Jesus from the dead is the God who revealed God-self in various

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[267] Daniel Goleman, Richard Boyatzis and Annie McKee, *Primal Leadership: Learning to Lead with Emotional Intelligence* (Boston, MA: Harvard Business School Press, 2002), 111-112.

ways within ancient Israel.[268] Therefore the New Testament Church and people are

deeply rooted and connected to the people of the Hebrew Bible/Old Testament people. In

Walter Brueggemann's book, *The Journey to the Common Good*, Brueggemann

unpacked this historical relationship to explain that Jews along with Christians have

journeyed, not without discord and controversy; but nevertheless, for the common

good.[269] He asserted that the Hebrew Bible/Old Testament is permeated with

impediments to the common good, including the pervasive influence of patriarchy,

ethnicity, race, sect, and party, not even to mention the layers of human and divine anger

that pervade its pages.[270] Nevertheless, the common good arises in it pages precisely

because the Hebrew Bible is the oldest text we have in the West that claims to be

revelatory of truth out beyond us.[271] Thus, this truth is God and God has called the church

to be signs and instruments of this truth. This concept is best elucidated in Article 46 of

The Nature and Purpose of the Church which states:

> The one, holy, catholic and apostolic Church is the sign and
> instrument of God's design for the whole world. Being that part of
> humanity which already participates in the love and communion of
> God the Church is a prophetic sign which points beyond itself to
> the purpose of all creation, the fulfillment of the kingdom of
> God.[272]

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[268] Paul Achtemeier, *Introducing the New Testament: Its Literature and Theology* (Grand Rapids, MI: William B. Eerdmans Publishing, 2002), 10.

[269] Walter Brueggemann, *The Journey to the Common Good* (Louisville, KY: Westminster John Knox Press, 2010), 2-10.

[270] Ibid.

[271] Ibid.

[272] World Council of Churches, *The Nature and Purpose of the Church: A Stage on the Way to a Common Statement, Faith and Order Papers* (Geneva, Switzerland: World Council of Churches, 1999), Article 42.

The Church was created to be a prophetic voice; a sign and instrument of God's creative design and love for all of creation. Therefore, as persons who are made and designed by God's hand, all are to be a part of God's communal restorative plan. Furthermore as the people known as the Church, as partners in God's restoring work, as church leaders and persons who are in a part of a community in relationship with God, leaders must remain faithful to the teachings and person of Jesus Christ in their restorative efforts. Leaders must bear witness of God's vision for creation as their work is planned and discussed. Leaders must remain faithful to God's word. Leaders must also indicate the transcendence of God and submit to mutual accountability.[273] Leaders must ever shine forth the light, vastness, and giftedness of God. Leaders must also understand the ability and willingness of God to go to the ends of the earth and God's desire for all persons to make the world (in the words of John Wesley) their Parish if necessary and be bearers of God's holy light.

Traditionally, Church leaders participated in the love of God. This means that persons understood God's love as indiscriminate and inclusive. This ideology is best summed here:

> Being that part of humanity which already participates in the love and communion of God, at the same time the Church is the instrument through which God wants to bring about what is signified by it: the salvation of the whole world, the renewal of the human community by the divine Word and the Holy Spirit, the communion of humanity with God and within itself.[274]

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[273] Eddie Gibbs, *Churchmorph: How Megatrends are Reshaping Christian Communities* (Grand Rapids, MI: Baker Academic, 2009), 45.

[274] World Council of Churches, Article 45.

Persons who comprised 'the Church' were mindful that they were a representative of God's hands, feet, body, and mind within the world. Persons were co-sufferers with persons in need and in community to realize solutions. Furthermore, persons were tangible instruments of God's mercy. Likewise as collaborators of God's work, historically, the disciples (the followers of Jesus' teachings) had a responsibility to bear a word of reconciliation, healing and transformation that God supports. This is best asserted by the statement:

> Sent as his disciples the people of God have to witness to and participate in God's reconciliation, healing, and transformation of creation. The Church's relation to Christ entails that faith and community require discipleship. The integrity of the mission of the Church, of its very being as God's instrument therefore is at stake in witness through proclamation and concrete actions with all people of goodwill for justice, peace, and integrity of creation.[275]

The Church, the collaborative force of restoration and people of God, in the Old and New Testaments was formed to be God at work in the world. This theory is fundamentally supported when God says "I will be their God and they shall be my people" (Jer 31:33; Ez 37:27; Hos 2:23, echoed in 2 Cor 6:16; Heb 8:10). Through the Word (*dabhar*) of God and the Spirit (*rû'ah*) of God, God chose and formed one from among the nations to bring salvation to all. This salvation is evidenced in the gift of *koinonia.*

> But salvation is also a gracious gift of *koinonia,* a dynamic impulse to communion which is evident throughout the story of the people of Israel, even when the community breaks *koinonia.* In the light of the ministry, teaching, and above all the death and resurrection of Jesus and the sending of the Holy Spirit at Pentecost, the Christian community believes that God sent his Son to bring the possibility of communion for each person with others and with God, thus manifesting the gift of God for the whole world.[276]

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[275] Ibid., Article 47.

[276] Ibid., Article 17.

Historically the Old Testament and New Testament people were a journeying people who were on a mission to fulfill God's restorative plan for all humanity.

> In the Old Testament, the people of Israel were known as a pilgrim people journeying towards the fulfillment of the promise that in Abraham all the nations of the earth shall be blessed. In Christ this is fulfilled when, on the cross, the dividing wall between Jew and Gentile is broken down (Eph 2:14). Thus the Church, embracing Jew and Gentile is a 'chosen race, a royal priesthood, a holy nation', 'God's own people' (1 Peter 2:9-10). The Church of God continues the way of pilgrimage to the eternal rest prepared for it (Heb 4:9-11). It is a prophetic sign of the fulfillment God will bring about through Christ by the power of the Spirit.[277]

> As God's own people, adopted people and engrafted people, the Church was created as a prophetic sign of the fulfillment (restorative work) and continual work through the Christ by the power of the Spirit. Believers have a part to play in God's restorative plan not only in this life but in life eternal. This concept is best illuminated by unpacking the Greek term used in the Septuagint, *koinonia*. This term substantiates the historically collaborative work and design of God for creation.

The nature (design) and purpose of the Church lies in its ability to co-exist within the world as a body of jointly knit persons aiming to fulfill God's mission. The Council further explained:

> The relationship between God and humanity and the whole of creation is a fundamental theme of Holy Scripture. In the narrative of creation, man and woman are created in God's image, bearing an inherent longing and capacity for communion with God, with one another and with creation as its stewards. Thus, the whole of creation has its integrity in *koinonia* with God. Communion is rooted in the order of creation itself, and is realized in part in natural relationships of family and kinship, of tribe and people. The Old Testament displays the special relationship, the covenant, established by God, between God and the chosen people (cf. Ex 19:4-6; Hos 2:18-23). [278]

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[277] Ibid., Article 49.

[278] Ibid., Article 18.

God designed humanity to be God's image- to think God's thoughts, to be a part of the

divine family. What does this mean? It means that the historical body of Christ is one

made to mirror Christ and is realized only when persons are in community.

The Church is also fundamentally clear that the collaborative and restorative work

of all persons should exhibit the diversity of persons as well which is a gift. Articles 61

best illuminates this thinking:

> Diversity in unity and unity in diversity are gifts of God to the
> Church. Through the Holy Spirit God bestows diverse and
> complementary gifts on all the faithful for the common good, for
> service within the community and to the world (1 Cor 12:7 and 2
> Cor 9:13). No one is self-sufficient. The disciples are called to be
> one, while enriched by their diversities - fully united, while
> respectful of the diversity of persons and community groups.[279]

The work of collaborative partnerships is essential and critical because no one is self-

sufficient. The church was built upon collaborative efforts to bless the lives of all, namely

those in need of freedom, according to the prophet Isaiah. This ideology is best clarified

in Articles 62 and 63:

> There is a rich diversity of Christian life and witness born out
> of the diversity of cultural and historical context. The Gospel has
> to take flesh authentically in each and every place. The faith has to
> be proclaimed in language, symbols and images that engage with
> and are relevant to particular times and particular contexts. The
> communion of the Church demands the constant interplay of
> cultural expressions of the Gospel if the riches of the Gospel are to
> be appreciated for the whole people of God.
>   . . . Authentic diversity in the life of communion must not be
> stifled: authentic unity must not be surrendered for illegitimate
> diversity. Each local church must be the place where two things are
> simultaneously guaranteed: the safeguarding of unity and the
> flourishing of a legitimate diversity. There are limits within which
> diversity is enrichment and outside which it is not only
> unacceptable but destructive of the gift of unity. Similarly, unity,
> particularly when it tends to be identified with 'uniformity', can be

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[279] Ibid., Article 61.

destructive of authentic diversity and thus becomes unacceptable.
Through shared faith in Christ, expressed in the proclamation of
the Word, celebration of the sacraments and lives of service and
witness, each local Christian community participates in the life and
witness of all Christian communities in all places and all times. A
pastoral ministry for the service of unity and the upholding of
diversity is one of the many charisms given to the Church. It helps
to keep those with different gifts and perspectives mutually
accountable to each other within the communion.[280]

From the beginning of the church until today, the Church exists to tell the story of God's

redeeming love; to be God's image on earth; to be God's restorative force within the

world; and to redeem that which is lost. It exists to share the message of God's unmerited

grace available to and at work within all persons and invites persons to respond to God's

grace by seeking the wholeness of all creation. God's Spirit sustains the Church and those

who work as righteous co-laborers share in God's transformative work.

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[280] World Council of Churches, Article 63.

CHAPTER FOUR

METHODOLOGY

Connecting is the ability to identify with people and relate to them in a way that increases your influence with them. . . . Anyone can learn to connect better because connecting is a choice.

John Maxwell, *Everyone Communicates, Few Connect*[1]

Treatment Hypothesis

The hypothesis of this research project is that persons who desire to effect

community transformation, primarily faith-based leaders in new contexts, would benefit

from a collaborative tool and resource guide that offers strategies for collaborators to

discover assets or connections that will affect desired change. This hypothesis was based

on qualitative and quantitative mixed method of ethnography research conducted for the

Mount Winans United Methodist Church and contextual community.

The researcher set-out to understand trends and best practices of transformers who

have successfully navigated several types of transformative projects through case studies,

focus groups, interviews, denominational statistics, and conversations. The goal of the

project was to offer users a comprehensive, yet concise beginners guide to community

transformation that could possibly serve as a launch pad for the visioning process,

gathering of invested persons, acquisition of needs assessment, assets accountability,

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[1] John Maxwell, *Everyone Communicates, Few Connect: What the Most Effectively People Do Differently* (Nashville: Thomas Nelson, 2010), 131.

community strengths, and strategic plans. Additionally, the guide offers to assist persons in the decision process toward the realization of their communal vision. One person cannot adequately convey the needs of the masses without consulting with and determining the needs of these invested persons. One must also understand each contexts history, culture, strengths and assets. Therefore, the researcher interviewed ecumenical leaders nationally to learn best practices given various scenarios and settings.

Intervention: Description of Ministry Project

The goal of the research was to engage a focus group of church leaders in an eight week study of persons throughout the Hebrew Bible who have embarked upon transformative work with the hope of developing their own collaborative model of community transformation to their community. The group concluded with feedback regarding the problems, concerns, and real time issues that transformers faced while trying to envision a better world and community in their context.

The researcher and ministry partners organized a focus group of community leaders to include political officials, leaders of civic institutions, community members and other persons with the best interest of Mount Winans citizens in mind. This group that ranged from thirty to fifteen persons gathered at the Mount Winans United Methodist Church from November 2011 through February 2012 to discuss the Community Transformation Plan of Mt. Winans Community. The group consisted of President of the Baltimore City Council, Mr. Jack Young, Tenth District Councilman, Mr. Edward Reisinger, elected 49th District Delegates, Luke Clippinger, Paul Hammen, Brian McHale and State Senator Bill Ferguson. The team also consisted of various representatives of

several Baltimore City agencies to include Recreation and Parks, Housing and Urban Development, Office of Employee Development, Office of Transportation, Department of Planning, and the Mayor's Office. The Pastors and membership of local congregations were invited to attend and participated from the Star of Bethlehem and Mount Winans First Baptist Churches. Additionally, there was a focus team that met for months at Habitat for Humanity headed by Mike Mitchell, CEO for Habitat Chesapeake. This team equally involved community members to include the Vice-President of the Mount Winans Community Association. The researcher and members of the Mount Winans United Methodist Church were also involved in the monthly Mount Winans Community Meetings held at either Mount Winans United Methodist Church or Bethany Baptist Church in Brooklyn, Maryland.

Methodology: Research Design

Using, a three-pronged strategy and a mixed method of ethnography involving both quantitative and qualitative methods, this research gathered data and learning from a community model, leaders in the area of community transformation, content on the area of community transformation, and a bible study inclusive of persons who desire to effect community transformation.

In context, the researcher invited eight church leaders to gather weekly to discern God's vision for their lives, their spiritual gifts, and to explore their dreams and passion for the contextual community. This eight-week study with members of the Mount Winans United Methodist Church Bible was designed to build a collaborative tool for community transformation, five-eight members of the congregation participated. The church research

participants were composed of church leaders who have been active within the church and community from zero to thirty-plus years within the community. The members of this group were encouraged to attend Community Association monthly meetings as well. The researcher also invited clergy to share their experiences within various contexts regarding best practices, challenges, and how they overcame these challenges to move the community forward.

For the twenty ecumenical leaders interviewed, many were pastors or leaders that work or have worked in communities with limited resources, an abundance of resources, rural communities, ministry in suburban contexts, parachurch ministries, and new church starts. The goal was to better understand and capture transformational affinities regardless of context. This work is not exhaustive of every scenario. However, it attempts to make a case that in any context there are commonalities and principles that can be adapted for most settings such as building relationships and conflict management.

Again, the information of these faith-based leaders, seminary professors, and bishops overseeing hundreds of congregations proved beneficial. Their ideology and wisdom of learning is captured in personal interviews.

The Measurement and Implementation of the Model

To measure the model, persons were asked to rate the effectiveness of the tool as useful or non-useful. The tool was considered useful if it was able to gather persons in strategic way for change. The tool was used to organize the community focus group that began meeting in November 2011. Therefore the team was deemed effective; yet, still in need of an abridged version for future work.

CHAPTER FIVE

FIELD EXPERIENCE

Designing the Research Project: The Collection of Data

Through action research, the author endeavored to unpack the essential learning

and resource tools needed for church leaders to revitalize and understand their context—

action, participations, and research.[1] Action Research is social research carried out by a

team encompassing a professional action researcher and members of an organization or

community seeking to improve their situation. It promotes broad participation in the

research process and supports action leading to a more just or satisfying situation for the

stakeholders.[2] The researcher, the Senior Pastor of Mount Winans United Methodist

Church participated and coordinated listening sessions, focus groups, taught an eight

week bible study on Community Transformers, participated within community forums,

and conducted one-to-one interviews with community, civil and national community

leaders seeking to improve her communal situation. Caucuses of organized community

stakeholders enabled the researcher to get a broad understanding of locally identified

trends were observed on a broader scale and if these affinities were reproducible in other

regions. The hypothesis of this ministry project is that a collaborative resource tool can

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[1] Davydd Greenwood and Morten Levin, *Introduction to Action Research*, 2nd ed. (Thousand Oaks, California: Abingdon Press, 2007), 5.

[2] Ibid., 4.

enable church leaders to better understand their context , the stakeholders, and assets available and or needed to effect community transformation.

To test the hypothesis, the researcher interviewed three United Methodist Bishops, two Rabbi's, a leader of the Catholic Charities USA, over six civic leaders, one civil rights activist, an Episcopal church-community consultant with over twenty years of community transformation experience, the Director of the White House office of Faith-Based and Neighborhood Partnerships, as well as glean the insight of two Industrial Areas Foundation partner employees and two seminary professors in the areas of leadership and church finances. The researcher targeted independent church leaders, leaders of rural parishes, leaders of urban churches, church leaders, community stakeholders, leaders of small-member congregations with less than two hundred persons in worship, pastors of large member churches (five hundred members or more), to mega church pastors (one thousand or more worshippers in attendance).

The Analysis of Data: The Eight-Week Bible Study at Mount Winans United Methodist Church- Designing a Collaborative Tool

The eight-week bible study was conducted to train church leaders how to do create their own collaborative tool. Every biblical context had its own issues and the bible study was a forum for Mount Winans Church leaders to look at Biblical community transformers, their spiritual gifts, passion and awareness of community needs and assets to determine strategies to move the community forward. At the end of this eight week Bible study, participants were asked to develop a community collaborative tool where

they identified critical steps for a collaborative tool. They stated an overall better understanding of available resources, contextual needs, assets, and strategies.

The goal of the eight-week bible study was to track biblically identified societal transformers and their practices to develop a concise collaborative resource tool. The study was comprised of five to eight church leaders who expressed interest in this area of research and study. The sessions invited learners to discuss the biblical transformers and to learn as much possible about themselves and the community of Mount Winans. Members were asked to do genograms and to be engaged in the politics and forums of the community to work for change. Most were in some way aware of the Mount Winans Development Project and the concerns of the context. Persons were invited to conduct one-to-ones, to interview persons within the community and church and to give feedback regarding their experience. Most expressed the critical inclusion of community persons in the design of the tool, interest in their perceptions versus the perceptions of those interviewed and how the dynamic needs and assets of the community can best be explained and understood in community.

The Interviews

Twenty interviews were conducted with faith-based leaders who were identified in some public way as community transformers. The persons interviewed were:

1. Olu Brown, Founder of New Church Start Impact Ministries, Atlanta, Georgia

2. Minerva Carcano, Bishop of the Desert-Southwest Conference, UMC

3. Andrew Fosters Conners, Brown Presbyterian Church and IAF/BUILD Co-Chair, MD

4. Joshua Dubois, Director of the White House Office of Faith-Based and Neighborhood Partnerships

5. Jesse Jackson, Rainbow Push Coalition, Baptist Church, Chicago, IL

6. Peggy Johnson, Bishop of Philadelphia PA Conference, UMC

7. Sandra Jones, Buford UMC, Buford, GA

8. Cynthia Hale, Senior Pastor and Founder, Ray of Hope Church, Atlanta , Georgia

9. Rachel Lustig, VP, Catholic Charities USA, Baltimore, MD

10. Marvin Moss, Senior Pastor of Cascade UMC, Atlanta, GA

11. Rudy Rasmus, St. John's Downtown UMC, Houston, Texas

12. Juanita Rasmus, St. John's Downtown UMC, Houston, Texas

13. John Schol, Bishop of the Baltimore-Washington Conference, UMC

14. Elisa Sachs-Cohen, Rabbi, Hebrew Congregation, Baltimore, MD

15. Joshua Siegal, Rabbi and Kabbalah Consultant, Baltimore, MD

16. Michael Slaughter, Senior Pastor Ginghamsburg UMC, Tipp City, Ohio

17. Kevin Slayton, Faith-Based Liaison for Office of Mayor, Baltimore City

18. Helene Slessarev-Jamir, Professor, Claremont School of Theology, Claremont, CA.

19. Lovett Weems, Professor Wesley Theological Seminary, Washington, D.C.

20. John White II, Mt. Hermon African Methodist Episcopal Church, Florida

[Detailed profiles to include the date of interviews and transcripts where possible are located in Appendix B.] The persons consulted for on-going conversations were:

1. Mr. Gary Cole, Baltimore Department of Planning

2. JW Park, UMC, Baltimore-Washington Conference, UMC

3. Peter Saros, Parish Development Consultant, New York

The questions submitted were:

1. Please share a little with me about your organization and what its role has been in community transformation.

2. What has the history of such efforts been in your region?

3. The Book of Nehemiah is the Hebrew Bible foundation for this research, with the focus on Nehemiah, Chapter 2 verses 18 and 19. In what ways does Nehemiah's collaborative model of community transformation shape the work of community transformers today?

4. Who has been involved? How have elected officials and or other invested groups/persons been involved?

5. What do you see as some of the barriers to getting collaborative transformative efforts done within your region/context?

6. What do you see as some of the opportunities that exist right now?

7. The periscope of Jesus Feeding the 4000 in Mark Chapter 8 verses 1-10 serves as the New Testament foundational scripture for the research. What are some things that a church leader can do to understand the needs, assets, and stakeholders within a community?

8. As one who has designed models for community transformation, what are the essential elements needed for an effective model?

9. What resources (books, journals, articles, websites, etc.) have you found helpful in the areas of community transformation?

10. What scriptures guide your theology of God and community transformation?

11. What advice would you give to young pastors who dare to better/transform the world, one community, and one life at a time?

12. What is your prayer for the church as it reaches out to work within the community?

13. Would you be able to send me any in-house resources that you use with your team that may be helpful for the Church universal?

14. May I keep you informed and use you as a resource as we continue to build and refine the model?

15. Who are some other persons that I should invite to share their thoughts and insights regarding this research topic?

Respondents had the opportunity to respond to these questions, adapt them as necessary to suit their specific field of interest, and share additional information as time allowed. For questions thirteen through seventeen the responses will not be shared.

Statement 1- Please share a little with me about your organization and what its role has been in community transformation.

Respondents worked from five to over thirty years in the area of congregational development. One respondent was a co-founder of the Shalom Initiative, a church-community outreach/community transformation initiative to better congregations and communities. The pilot program is still being funded and housed at Drew Theological Seminary in Pennsylvania. All had some point been members of parishes who worked to become parish leaders in various capacities. All expressed love for God and love for people. For Fosters Conners his role was a kind of spiritual organizer really listening to people and identifying gifts both within the church but beyond it; and, then trying to pull people together around those gifts, interests and commitments to work for the kinds of

changes that they want to see that we want to see together. Most expressed a need for more work in this area.

Statement 2- What has the history of such efforts been in your region?

All with the exception of the Pastor of the new church start, expressed work within the congregation prior to their tenure. One pastor admitted to ongoing work with and amongst persons in community. All expressed successes and failures and their ongoing optimism in spite of what has been done before. Another expressed his churches' involvement in the Civil Rights movement and its continued work in the Industrial Areas Foundation Branch Baltimoreans United in Leadership Development (BUILD) today. He further explained how there continues to be a well-balanced call to pastor the community and the church. Another church leader expressed transformation culturally in the Jewish Community that was of interest. She explained the communal effort to environmental transform the world through community responsibility and green space. Within the church, a church leader mentioned "conducting a lot of one-on-one meetings with people. He stated, "And instead of trying to plug them into existing programs what I want to do is to find out what are their passions; what makes them tick; what keeps them up at night; what do they wake up in the morning with energy; and, try to see where those interests may overlap with others in our congregation."

Statement 3- The Book of Nehemiah is the Hebrew Bible foundation for this research, with the focus on Nehemiah, Chapter 2 verses 18 and 19. In what ways does Nehemiah's collaborative model of community transformation shape the work of community transformers today?

Respondents expressed the need for persons to work collaboratively and the possible benefits of healthy collaborations. A professor expounded upon the Nehemiah model to lift up the work of Jeremiah seeking the welfare of the city and Ezra in reforming the church. She mentioned the importance of community activism and the people's role in working to understand the assets of the community. Another respondent mentioned the passages as a dance between memory and hope, past and future that for him was important. For him, it also identified a number of people who have roles to play and gifts to bring. He stated, "Nehemiah is a strong testament to one of the basic principles of organizing which is what we have within our community—the gifts and the leaders that we need to achieve whatever it is we hope to achieve and it's that kind of self reliance in a community context I don't mean self reliance in a bitter individualist way, but in a community context –people have to feel a sense of their own power and ability to help themselves."

Statement 4- [Political officials played a key role in the collaborative work led by Nehemiah as instructed by God.] Who has been involved? How have elected officials and or other invested groups or persons been involved [in your transformative work]?

All expressed the balance between working with politicians and not being led by politicians. One respondent expressed the reality that people are power and that it is generally easier to work with Politicians when one has organized people, namely persons organized for progress. A respondent stated, "We do not rely on politicians doing the

right thing but I think politicians, like anybody else, are people and we treat them as such, having a role to play." Another mentioned that there should be a goal of developing relationships so that the organization and political leaders can understand mutual interests and try to align interests where applicable. One respondent's congregation meets regularly with appropriate officials to talk about what their vision is for the city and for the state, to hear what the vision of the political official for the city and the state, and to determine if those visions align. The respondent further explained that sometimes these visions align and sometimes they do not and in instances where they do not a determination is made if and when to escalate the agenda of the people and push the community's vision forward. The respondent further explained that this too is relational. All expressed positive relations with politicians in regard to their societal work. In particular, a respondent explained that not all enemies are permanent enemies using the terminology of the Industrial Areas Foundation. These lines change publically cyclically, he noted. Another respondent expressed the need for both religious leaders and politicians to work hand and hand to solve the issues of the communities. Thus, his office is responsible for resourcing faith-based leaders with the tools needed to better their communities. He also mentioned the importance of working with elected officials collaboratively to determine how to best realize the common good given the resources available. One respondent mentioned the role of the United Methodist Church as a whole as working diligently to realize community transformation, to work for the common good. The respondent continued, "The people of God must have a greater vision of a world where we recognize that all the children of God and that the common good is not for a particular person; but is for the well-being of the world." She added,

"We are an inter-related, connectional people. Historically, we care about people and social issues of the day. We care about immigration reform, deep poverty, those affected by housing foreclosures. We seek to be a relevant church. We seek to speak a word of good news and we need to be about the work of Christ. To respond to some of the issues of the day, we continue to work in the areas of violence and abuse, children and poverty. We have a partnership with the Mexico Border Community. We work ecumenically as well. We join as one body to pray for Congresswoman Gabrielle Giffords recovery—we are all touched by that act of violence." She, similar to the other respondents agreed that what affects one, in some regard, affects all.

Statement 5- What do you see as some of the barriers to getting collaborative transformative efforts done within your region or context?

Each respondent answered this question differently and perhaps indirectly during discussion. Some responded that barriers were often those who work to oppose change and that they have worked through these barriers using prayer, preaching and teaching moments. One respondent mentioned that "some of barriers are intangible." He added, "Speaking as a clergy person a lot of pastors now are so upset by cultural maintenance where they are trying to maintain programs or they are trying to raise money for aging buildings those kinds of things so that basically transformation work as pulling time away from their jobs or their duties rather than a piece of their own kind of congregational transformation and I think that's a ongoing challenge in the faith environment particularly the city with closing churches and real economic pressures those kind of things." So time may be one of the greatest barriers to transformative efforts. Another mentioned shorter-term tenures as church leaders or high-turnover of leadership as a possible barrier. All

concluded that barriers must be assessed and considered as they relate to the end-goal and that every barrier can be handled by God.

Statement 6- What do you see as some of the opportunities that exist right now?

Respondents mentioned forms of adaptive learning as opportunities that exist right now. Others mentioned public policy and remaining aware and engaged with policies that affect your people. One mentioned, "There are opportunities to build relationship and change your way of being. All were persons of faith, so for them with God's hope there are great possibilities in God and ultimately God expects all to work on behalf of the common good of the people." Additionally, a respondent said, "look at the needs of the community, the resource capacity of the local area, and the passion or the interest of the people who work within the community." Others mentioned spending time to be in community, going where the people are—their baseball games, etc. to build stronger relationships.

Statement 7-The periscope of Jesus Feeding the 4000 in Mark Chapter 8 verses 1-10 serves as the New Testament foundational scripture for the research. What are some things that a church leader can do to understand the needs, assets, and stakeholders within a community?

One respondent, explained "It is critical for learners to review community plans and proposals that come from developers for new businesses, new housing constructions and so forth to see what they are approving what's coming up before them; what their reactions are because they give you some sense about what's percolating in the context on the development side or on the economic side." Peruse the local government websites and school data. The respondent added, "Because of The No Schools Left Behind Act all

school systems are require to produce some pretty deep details—report cards of

individual schools and I also tell people to go and look at that to just find out how the

kids are dong in the community –you can get pretty hard data on that by school and

public schools are required to report that online." She further explained, "because I think

education is often one the things that most parents are concerned about in communities,

get progress reports on schools, learn how schools are actually performing , learn the

racial dynamics in local communities, who gets shuttled to this school or that school."

Other responses were, "Talk to persons one-to-one." One respondent mentioned polling

congregants to learn what their friends and families members are going through as a way

to gauge what their members are perhaps experiencing. Persons may not want to share

what their issues are; but, they may share the issues of others.

**Statement 8- As one who has designed models for community transformation, what
are essential elements needed for an effective model?**

Respondents agreed that God is the ultimate transformer and that all transformative

efforts must include sessions for discerning God's vision (i.e. prayer), sharing of the

vision, building of collaborative vision through on-going conversations, one-to-ones, and

co-ownership of the vision by the people. Furthermore, adaptive and dynamic models

were developed by leadership teams as community needs and assets were communicated

and understood. The element of reflective listening was mentioned where one repeats

what one has stated to make sure that one is communicating effectively. Another

respondent mentioned the art of story-telling and being able to clearly communicate the

vision of the people as determined by, with and for the people. All contextually

responded to the communal needs out of their skill set, passion and abilities and sought

the help of experts for information sharing and strategic development. Respondents were led by the most urgent needs of the people to align ministries and people around contextual opportunities. Respondents also mentioned the elements of collaborative leadership, relationship building, conflict resolution, patience, perseverance, on-going conversations with invested persons, and adaptability or flexibility as conflict or set-backs arise.

Statement 9- What resources (books, journals, articles, websites, etc.) have you found helpful in the areas of community transformation?

Respondents gave a wealth of resources to include the *Pedagogy of the Oppressed* by Freire, *Social Capital*, several works from Church Leader, John Maxwell, Alinsky's book, *Roots for Radicals*, Stan Toller's *The Five Star Church*, the Wall Street Journal, the local newspaper, Faithcommunitiestoday.org and others. Most mentioned remaining aware of the context and broader community as well as the issues that are directly confronting persons contextually. Most mentioned the importance of demographic studies and other web-engines that will help one to best assess his or her context.

Statement 10- What scriptures [or philosophy] guide your theology of God and community transformation?

In addition to those presented as foundational texts, passages that highlight Jesus commissioning the disciples to go into the world, to love their neighbor as they love themselves, to work for the welfare of the city, and to love mercy and act justly before God, were uplifted. God is the ultimate transformer, said one respondent, and all must be done through prayer.

Statement 11- What advice would you give to young pastors who dare to collaboratively better/transform the world, one community, and one life at a time?

Respondents shared patience, prayer, and persistence as essential elements in community development. They also mentioned greatly loving the people you serve—walking amongst them and loving them unconditionally. One respondent said, "Communicate what you are doing and solicit feedback regarding what others are doing. Build relationships intentionally and do not let disappointment or conflict dissuade one from righteous actions." Another added, "Do not enter the context with the mindset of changing systems. Enter with the goal of understanding people and culture. Determine how to understand what is there and build relationships for the sake of ministry. Establish a mean to cast your vision and have persons to pray with and for you." Lastly, empower members to serve and have ownership of the vision.

In Summary, the interviews highlighted the fact that persons can be within the context and not really understand the needs of the people or the truth about that context without real conversations. The importance of prayer in transformative work, the importance of discerning God's will in community, walking alongside people and the importance of story-sharing were greatly emphasized as essential parts of the model. One respondent emphasized that membership size is not indicative of community power or impact. Another emphasized the power of faith-based institutions working together to realize change and the untapped government resources available for organizations to transform their communities. A new church start respondent mentioned the relational aspect of leaders going where no person may want to go to do things that no person may want to do and the risk involved in doing transformative work. Adaptive leaders talked

about how the needs of the people should lead the way to underscore that leaders need to understand the needs of the people and then develop real and relevant strategies to meet those needs. Another respondent explained the work of transformers as that of advocates who hold are workers of social justice as well. These workers are keenly aware of the laws that affect their people and how to organize change with boldness and faithfulness. A female rabbi underscored the relational aspect of working in community and how families can work together to realize change. All emphasized reliance upon God's initiative in calling them to do the work.

The Outcome: Community Focus Group- Mt. Winans Revitalization Committee

From November 2011, a consortium of pastors, political officials, church leaders and community residents were invited to gather to determine a community plan for Mount Winans Baltimore. To prepare for this team, work was done to evaluate and assess the community via one-to-one's, door to door canvassing, questionnaires for community residents, attending community association meetings, and community maps. The outcome of this meeting to date is a comprehensive plan that includes the new construction of a multi-purpose center that hopes to offer health-care, an Adult-Day facility, recreational center, educational empowerment/learning lab, and other community banking. This focus group used many of the tools outlined in the concise model of community transformation designed.

Survey and Questionnaires to Determine Community Needs

Community Residents were also asked during several Mount Winans Community Association meetings to identify needs of the communities. Those identified were recreation for children, assisted Adult-Care living, and affordable housing. Of the top three mentioned, we worked to resource the community in two areas.

Test Group

The manual was mailed to several church, civic, and seminary leaders for feedback. Of the three respondents, the manual was found to be informative and readily adapted for use. Persons were able to begin scheduling one-to-ones for feedback regarding change. This information will also become a part of academia.org for further real-time testing. Persons asked about its effectiveness and relevance for ministry found it relevant but the extended version still too time consuming to read. Some also found it important for this information to be adapted as a web tool. Therefore, a web-site is being considered for future work as a possible guide to resource those who desire to effect community transformation.

CHAPTER SIX

REFLECTION, SUMMARY, AND CONCLUSION

> I have the faith to believe that this excessive suffering that is now coming to our family will in some little way serve to make Atlanta a better city, Georgia a better state, and America a better country. Just how I do not yet know, but I have faith to believe it will. If I am correct, then our suffering is not in vain.
> Martin Luther King, Jr., Letter to Coretta Scott King, Oct. 26, 1956

Community transformation can itself be a daunting term if transformers or those who seek to transform communities believe that the metamorphosis of the community is the effort and work of human capital without divine support. God's grace is sufficient to meet the needs of the weariest transformer. God's will for the community is not always aligned with the personal desire and gift ability of those who desire to effect looked-for change. Human power, ability, and will alone cannot transform the world. Divine power is needed. Therefore, this kind of work must be entered into soberly; yet, with great optimism. There will be obstacles to overcome and persons who will not celebrate and or welcome a new vision for the community. Some of the obstacles will be intangible. But, one must not lose hope that God has a dream for the community that exceeds the dreams and aspirations of human intellect. A lesson learned in the process of transformation in Mount Winans was that if the transformer does not believe in the community and the ability of the people to rise to the occasion, then truly his or her ability to inspire change

is limited. Furthermore, the transformation of self is critical in the transformation of the crowd.

To remain encouraged and informed, the stories of others may prove helpful in the journey toward the common good. Dr. Martin Luther King Jr. in his letter to his wife Coretta while imprisoned in Georgia State Prison in Reidsville, wrote:

> Please bring the following books to me: *Stride Toward Freedom*, Paul Tillich's *Systematic Theology Vol 1 &2*, George Buttrick, *The Parables of Jesus*, E. S. Jones *Mahatma Gandhi, Horns and Halo*, a Bible, a Dictionary and my reference dictionary called *Increasing your Word Power*. This book is an old book in a red cover and it may be in the den or upstairs in one of my bags. Also bring the following sermons from my file: 'What is Man' 'The Three Dimensions' 'The Death of Evil' 'Why could not we cast him out?' 'Why Jesus called A man A Fool', 'The Good Samaritan,' 'The Peril of the Sword,' 'Our God is Able,' 'Levels of Love,' 'Loving your enemies,' 'God of the Lost,' 'Vision of A world made New,' 'Keep moving From this Mountain,' 'A Religion of Doing,' 'Looking Beyond your circumstances,' 'The Impassable Gulf,' 'Love for Action,'[and]'Christ The Center of our Faith.' Some of these are in the file; others are on the desk.[1]

King found strength in the works of others, the strength of others and in his God who throughout the ages had not failed to keep him. King found strength in the life of Jesus and other persons of the immense faith who dared to aspire to make a difference. Today, it is equally important for those who desire to effect societal transformation to be inspired by the work and triumphs of others for in their resilience one may find a greater inner strength for the journey to the common good.

There are electronic resources that offer a host of free information. For example, the White House Office of Faith-Based and Neighborhood Partnerships provides links to courses in various fields for persons engaged in community transitioning work. There are

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[1] Martin Luther King Jr., "Martin Luther King Jr. Papers Project," Stanford University. http://mlk-kpp01.stanford.edu/primarydocuments/Vol5/26Oct1960_ToCorettaScottKing.pdf (accessed January 17, 2012).

also several demographic search engines such as MissionInsite, GoogleMaps, and city-data that will give demographic information on contexts.

For developing a 501(c) 3, non-profit corporation, go to the IRS.gov and look for charitable organization and non-profits. First steps in organizing a non-profit begin with determining community needs and services offered by your organization, selection of board members, setting a meeting with board members to draft by-laws or articles of incorporation, and certifying these documents with the local state department of taxation and assessments or like affiliates. After certifying your organizing documents, one may go to irs.gov and follow instructions for filing at 1023 form. IRS agents will generally walk you through the process if needed or you may enlist the services of an attorney or other professionals. Conversations with other entities that have completed this process may give information regarding grants or funding streams to cover the costs of filing. Generally budget two thousand U.S. dollars for the completion of this process.

For organizing community forums, determine the forums that currently exist and the persons who lead them. Consult those persons to learn where visions align and if there are core value matches that will enable the community to move forward with both or all of you working together for a collaborative solution. If there are forums, to the best of your ability, work within those forums. If there are not active forums, then work to discern the best mode of community which may be collaborative face-to-face tools, social media, or other tools most effective for your context. Each setting is different. So, try multiple approaches to organize persons and begin with one-to-one interviews with church and community leaders to learn what works well, what the challenges are and how the community envisions its future.

To discover applicable funding streams, it is important to develop a strategic community vision and master plan. In other words, collaborators must work together to discern their gifts and vision for the community and the resources they need from others. A consortium may be in a stronger position to work together to leverage funding. Furthermore, a business plan and proposal should clearly explain why your corporation should receive the money and how it will be used. A grant writer could be helpful in this instance. If you are unable to afford one, the White House Office for Faith-Based and Neighborhood Organizations offers links to free courses in grant-writing. There may also be possibilities for bond-bill money, which is matched government funding, and Tax Increment Financing. To best understand these streams, one should speak with his or her elected official to learn state bond hearing schedules and other pertinent dates or availability.

In conclusion, whether one is serving within a rural, urban, and or suburban setting there is need for transformation contextually and there are assets within the community to birth this needed change. Collaborative transformers can work to do what communities cannot do for themselves by leveraging power to change some part of their context into a better place. For persons who desire to design a model to effect community transformation, it may be helpful to set up collaborative tools that are particular to your context. Blogs and forums may not work within every context as a collaborative tool to organize change. One may need to call meetings and research community demographics in a more tradition sense. Nevertheless, keep searching for the modes that work best within your community to get to better. Who can truly define *better*? Perhaps, a mother, who now has a safer place for her child to play, believes that the community is better

while the on-looker from afar may think that persons just provided recreation. *Better* is a relative term. Therefore, the transformer or those who dare to embark upon this kind of work must be driven to work for the common good regardless of the perceptions and beliefs of others. The goal is to, in the words of John Wesley, 'Do no harm and to do all that good that one can in all the places that one can at all times' so that the world can be transformed into a revolutionary place for God's glory.

The Impact on the Mount Winans Church and Community

This project helped the church to better understand the resources needed to formally organize the community. Before this project began, we were working in silos to mobilize the community and informally using the practices noted within this work to propel the School #156 project.

The Impact on the Author

When the researcher started this project, she had a working knowledge of the steps needed to effect change. However, after researching and studying models of transformation nationally and internationally, working with community and civic leaders, and interviewing transformational leadership domestically and internationally, she has learned best practices and the patterns of those that are shaping communities around the world. After conversations with diverse persons of various ethnicities and backgrounds, she has learned that leaders must not only be adaptive, but they must have some level of confidence in God's ability to ultimately transform lives. This research gave her and representatives the tools and resources to work with residents to file for a community 501 (c) 3 non-profit, the tools to work with politicians and other invested persons to continue

the progress toward the transformation of the community despite the odds of economic resources and limited time constraints.

Next Steps for Future Research

The next step in this research is to produce a hands-on interactive website that will enable users to map their community assets and gain insight regarding the resources and persons that will propel their transformative efforts. The manual is not yet in an e-collaborative format and the researcher believes that in the quick stream of social media and the internet that it is imperative to get relevant and usable information into the hands of those who will enact change as soon as possible. Therefore, an interactive website is being planned.

APPENDIX A:

EIGHT WEEK BIBLY STUDY OUTLINE AND MEETING DATES

Welcome to Mt. Winans United Methodist Church

Bible Study- "Transforming Lives with the Word of God:

Discovering My God Identity"

Rev. Stacey Cole Wilson, Instructor

April- June 2011 (7:00-9:00 pm)

The Ultimate Goal of this study is for our faith, commitment and Christian witness to deepen as we continue to mediate upon God's word. Furthermore as the result of mediating upon God's word, we will discover who we are, whose we are, our purposes in God, and how we can share our faith effectively with others. By the end of this course, we should be able to develop our own model of transformation for ourselves and for our contextual community.

Thematic Study based on the Books of Jeremiah, Lamentations, Ecclesiastes and Esther, Daniel, Ezra and Nehemiah entitled **"Discovering my God Identity- You are Transformed to be a Transformer!"**

What you will need: A Bible (New Revised Standard Version, Contemporary English Version, or Good News Bible); an open heart, a sense of humor, and a willingness to learn and share.

Syllabus:

April 26: Understanding who I am (making genograms); Learning to tell your story; Recap of the Prophet Jeremiah and his story. Relating your story to God's story; Scripture Memory Verses. There are 52 Chapters of Jeremiah. What's your take away? *Salvation and Evangelism*

May 3: Understanding Your Community. Please bring your genogram. (Sheets are available for those who need instructions); Understanding the Community of God; Learning how to make sense of the Book of Lamentations; Writing your own lamentation for an event that has happened within the world; and Understanding the needs of those around you. *Stewardship- what words do you have to offer God? What gift shall you bring? Who is in your community and what do they need?*

May 10: Why am I here? A Review of the Book of Ecclesiastes. Presentation of your genograms. Understanding your personality profile and how God has been transforming

your life journey. What is your role within your family? What is your greatest challenge? What is your greatest fear? Where is your greatest strength? What does the Book of Ecclesiastes teach us about life? What are your strengths? *Leadership Development*

May 17: Developing a Deeper Commitment and Finding your Unique Voice-what does your personality say about your purpose? Personalities align with purpose. Discover your uniqueness for God's kingdom. Read the Book of Esther. What's Your Spiritual Fingerprint? Taking your personality test. *Spiritual Formation*

May 24: Review of the Books of Jeremiah, Lamentations, Ecclesiastes, and Esther through Poetic and Prophetic Voice.

May 31: No Bible Study (Break)-Take a Spiritual Gifts Inventory.

June 7: The Book of Ezra (How to rebuild God's kingdom). What should God's kingdom on earth look like and what is your role in this transformative work?

June 14: Your identity as a bridge-builder, as one who works to restore the ruins of the city. What are you born to restore? What is your passion? What are your spiritual gifts? Read the Book of Nehemiah. Who do you need to help you transform lives and strongholds? What obstacles could you face? What is around you that could be helpful in this work (i.e. buildings, entities, businesses)?

APPENDIX B:

INTERVIEW PROTOCOL, QUESTIONS, AND PROFILES

INTERVIEW PROTOCOL

Good Afternoon, _____, thank you for agreeing to participate in this (telephone) interview as a part of a D.Min. Project entitled *Developing A Collaborative Resource Tool to Affect Community Transformation* for United Theological Seminary. The goal of this interview is to learn more about your role as a community transformer, your context, your area of specialization, the resources and collaborative relationships that have enhanced your transformative efforts, best practices, and how to inspire persons to engage in community transformation efforts. This conversation will be recorded and the final product of this research will be made available to you. If at any time confidential information is shared that you would not like included within my final project, then please say "confidential and off the record" to have this information omitted from the final work submitted to the Doctoral office.

May I have your consent to use your comments from this interview specifically for the purpose of this research?

INTERVIEW QUESTIONS

1. Please share a little with me about your organization and what its role has been in community transformation.
2. What has the history of such efforts been in your region?
3. The Book of Nehemiah is the Hebrew Bible foundation for this research, with the focus on Nehemiah, Chapter 2 verses 18 and 19. In what ways does Nehemiah's collaborative model of community transformation shape the work of community transformers today?
4. Who has been involved? How have elected officials and or other invested groups/persons been involved?
5. What do you see as some of the barriers to getting collaborative transformative efforts done within your region/context?
6. What do you see as some of the opportunities that exist right now?
7. The periscope of Jesus Feeding the 4000 in Mark Chapter 8 verses 1-10 serves as the New Testament foundational scripture for the research. What are some things that a church leader can do to understand the needs, assets, and stakeholders within a community?
8. As one who has designed models for community transformation, what are the essential elements needed for an effective model?
9. What resources (books, journals, articles, websites, etc.) have you found helpful in the areas of community transformation?
10. What scriptures guide your theology of God and community transformation?
11. What advice would you give to young pastors who dare to better/transform the world, one community, and one life at a time?
12. What is your prayer for the church as it reaches out to work within the community?
13. Would you be able to send me any in-house resources that you use with your team that may be helpful for the Church universal?
14. May I keep you informed and use you as a resource as we continue to build and refine the model?
15. Who are some other persons that I should invite to share their thoughts and insights regarding this research topic?

INTERVIEW PROFILES

Bishop Minerva Carcaño (March 15, 2011, 4:00 pm, EDT, Telephone)
Title: Resident Bishop of the Baltimore-Washington Conference
Short Profile: First Hispanic Woman to be elected to the Episcopacy of the United
Methodist Church Today, she is one of 69 active bishops leading more than twelve
million members of her denomination worldwide. She currently serves as Bishop of the
Phoenix Episcopal Area, Desert Southwest Conference of The United Methodist Church,
and is the official spokesperson for the Council of Bishops on the issue of immigration.
Setting: Desert Southwest- Rural, Suburban, and Urban
Projects: Immigration Reform, Inclusive Church

Rev. Andrew Fosters Conners (February 24, 2011, 11:00 am, EST, Telephone)
Title: Pastor of Brown Memorial Park Avenue Presbyterian Church
Location: Baltimore, Maryland
Short Profile: Vice President of Baltimoreans United In Leadership Development
(BUILD) a Industrial Areas Foundation Organization and Pastor of Historic Church at the
Forefront of the Civil Rights Movement, Andrew is passionate about leading a church
with a commitment to welcoming all God's children into the life of faith, particularly
people who have been frustrated by the insular, exclusionary tendencies of church
communities. He is happy to be in a church that welcomes a prophetic witness from the
pulpit to the streets.
Setting: Urban
Projects: Civil Rights/Interreligious Dialogue, Community Organizing

Rev. Jesse Jackson, Sr. (February 2, 2011, 4:00 pm, EST, Telephone)
Title: Founder and President of Rainbow/PUSH, Ordained Baptist Elder;
Location: Chicago, Illinois
Short Profile: Civil Rights Activist, The Reverend Jesse Louis Jackson, Sr., founder and
president of the Rainbow PUSH Coalition, is one of America's foremost civil rights,
religious and political figures. Over the past forty years, he has played a pivotal role in
virtually every movement for empowerment, peace, civil rights, gender equality, and
economic and social justice.
Projects: Civil Rights Initiatives and Community Economic Development

Bishop Peggy Johnson (February 7, 2011, 12:30 pm, EST, Telephone and E-mail)
Title: Resident Bishop of the Philadelphia Conference
Location: Philadelphia, PA
Short Profile: World-Class Leader in Deaf-Blind Ministries; Bishop Johnson believes in
the inclusion of persons with disabilities, "not just to welcome them, but to be co-
ministers in the priesthood of all believers. She says, "Often we think we're going to help
people with disabilities - but no - they help us see things with wonderful new perspective
and add to the giftedness of the Body of Christ. Without them we're not fully complete;
we need their gifts for being the fully functional Body of Christ."

Bishop Johnson believes that the most important role as a bishop is to pastorally empower and encourage the church to make Disciples of Jesus Christ for the transformation of the world. The role also includes the presidential duties of ordering the life of the annual conference and the denomination and also to be a prophetic voice for justice in the church and the world.

Projects: Ministry and Community Outreach to Persons with Disabilities

Rev. Dr. Cynthia Hale (April 20, 2011, 10 am, EDT, Telephone)
Title: Senior Pastor and Founder of Ray of Hope
Location: Atlanta, Georgia
Projects: Urban Outreach; Let's Move Campaign
Short Profile: Rev. Dr. Cynthia L. Hale is the founding and Senior Pastor of the Ray of Hope Christian Church in Decatur, Georgia. The Ray of Hope Christian Church was honored by the 700 Club as Church of the week and was also recognized in the book, *Excellent Protestant Congregations: Guide to Best Places and Practices*, as one of 300 excellent Protestant congregations in the United States.

Rachel Lustig (February 8, 2011, 3:30 pm, EST, Telephone)
Title: Director of Parish Social Ministry, Catholic Charities USA
Location: Baltimore, Maryland
Project: Resourcing Parish Ministries World-wide
Short Profile: Rachel Lustig oversees Catholic Charities USA's parish partnership efforts and parish social ministry through which the network acts as a catalyst to assist the Catholic community in responding more vigorously to the Christian message of love and justice through action. She manages a professional interest group, training program, and provides consultation.

Rev. Sondra Jones (March, 2011, Telephone)
Title: Pastor of Buford UMC
Location: Buford, Georgia
Project: Engaging public officials around the needs of poor children.

Rabbi Elissa Sachs-Kohen (March 21, 2011; 12:00, EDT, In-Context)
Title: Resident Rabbi, Baltimore Hebrew Congregation
Location: Baltimore, Maryland
Short Profile: Sachs-Kohen is passionate about justice, peace and the connections between human beings that allow peace and justice to become real.
Project: Urban and Surburban Landscaping and Transformation

Rabbi Joshua Martin Siegel (February 21, 2011, 10:00 am, EST, In-Office and Telephone)
Title: Rabbi and Professor for the Community Engagement
Location: Baltimore, Maryland
Project: Christian-Jewish Dialogue, Community Transformation through Kabbalah (Personal Transformation), Peace and Conflict Resolution

Rev. Marvin Moss (April-May 2011, Telephone Conversations)
Title: Senior Pastor of Cascade United Methodist Church
Location: Atlanta, Georgia
Project: Success in Growing declining Congregations into Vital Congregations and
Communities

Bishop John R. Schol (April 5, 2011, 11:00 am, EDT, In-Office)
Title: Resident Bishop of the Baltimore-Washington Conference of the United Methodist
Church, Co-Founder of Shalom Initiatives
Location: Baltimore, Maryland
Meeting at the Baltimore Washington Mission Center, Fulton, MD
Project: Shalom Initiatives and Growing Acts II Churches

Rev. Mike Slaughter (March 31, 2011, 2:00 pm, EDT, Telephone)
Title: Pastor and Visionary Leader of Ginghamsburg, UMC in Ohio
Location: Tipp City, Ohio
Project: Visionary Leadership and Community Engagement, Change the World
Conference
Short Profile: Mike Slaughter, lead pastor at Ginghamsburg Church, is the three-decade
dreamer of Ginghamsburg and the spiritual entrepreneur of ministry marketplace
innovations. His life-long passion to reach the lost and set the oppressed free has now
made him a tireless and leading advocate for the children, women and men of Darfur,
Sudan, named by the U.N. as the worst humanitarian crisis in the world today. Mike's
call to afflict the comfortable and comfort the afflicted will challenge attendees to wrestle
with God and their God-destinies.

When Mike arrived at Ginghamsburg Church in 1979, worship attendance
hovered at 90 with 118 members and an annual budget of $27,000. As of 2008, 4000
attendees on average worship weekly at Ginghamsburg and the multi-million dollar
budget helps resource a faith community committed to serving the poor, lost and
disenfranchised.

Under Mike's leadership, Ginghamsburg Church has become known as an early
innovator of small group ministry, the Church "media reformation" and cyberministry,
with the Ginghamsburg web site averaging 50,000 visits monthly from around the world.
Since initiating The Sudan Project in January 2005, Ginghamsburg has invested nearly
$5.6 million into humanitarian relief in Darfur. The resultant agricultural project, child
development program and safe water initiative are expanding to reach a quarter of a
million Sudanese refugees and villagers. Mike has visited (three times) the internally
displaced persons camps and villages in South Darfur served through The Sudan Project
to witness firsthand God's "loaves and fishes" miracle and to reconfirm for the Sudanese
people Ginghamsburg's determined commitment toward completing the mission that has
been placed before it. Locally, the New Path outreach arm of Ginghamsburg Church
annually serves more than 40,000 people in surrounding communities via its food pantry,
car, clothing and furniture ministries [1]

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[1] Mike Slaughter, "Biography," Ginghamsburg UMC, http://mikeslaughter.com/biography
(accessed May 14, 2012).

Mr. Kevin Slayton (March 23, 2011, In-context, Peer Session,)
Title: Mayor's office of Faith Based Initiatives
Location: Baltimore, Maryland
Projects: Organizing Church and Communities for Transformation and Economic
Development

Rev. Olu Brown (May 11, 2011, 3:00 pm, EDT, Telephone)
Title: Pastor and Visionary Leader of !mpact Church (New Church Start)
Location: Atlanta, Georgia
Projects: New Church Start, Transforming Lives, Young-Adults, Doing Church
Differently
Short Profile: Pastor Olu, a native of Lufkin, Texas, is the lead pastor and founder of
Impact UMC in Atlanta, Georgia. Pastor Olu has a degree in elementary education from
Jarvis Christian College in Hawkins, Texas and a Masters of Divinity from Gammon
Theological Seminary of the Interdenominational Theological Center in Atlanta, Georgia.
Pastor Olu established Impact Church in January, 2007 whose attendance has grown
progressively to more than 500 weekly in just one of its weekly worship services; there
are two. Impact Church is committed to share Christ's love in ways that are relevant to
everyday life and helps all to realize their God-given potential. [2]

Dr. Helene Slessarev-Jamir (April 15, 2011, 4:00 pm, EDT, Telephone)
Title: Mildred M. Hutchinson Professor of Urban Studies at Claremont School of
Theology-Specialties-Immigration, Community Development
Location: Claremont, California
Projects: Her earlier work includes reports on national promising practices in community-
based ministry among Asian and Hispanic immigrant religious communities published by
the Annie-E. Casey Foundation She has also written articles on congregational based
community organizing and the role of public theology in an age of empire. She has an
extensive background doing community-based consulting work and worked as a union
and community organizer in Washington D.C. and Chicago prior to going to graduate
school.

Mr. Joshua Dubois (October 27, 2011, 3:30 pm, In-Office Interview)
Title: Director of White House Office of Faith Based and Neighborhood Partnerships.
Location: Washington, D.C.
Projects: Oversight of 13 agencies to develop programming and resources for Faith-
Based Organizations

Short Profile: Joshua DuBois is special assistant to President Obama and executive
director of the White House Office of Faith-Based and Neighborhood Partnerships. In
this capacity, DuBois helps direct the Obama Administration's engagement of faith-based
and other nonprofit organizations. One of President Obama's longest serving aides, he
previously served as director of religious affairs for the Obama for America campaign, as

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[2] Olu Brown, "Conference Speakers," Baltimore Washington UMC,
http://www.bwcumc.org/events/nclibios, (accessed May 14, 2012).

well as the Presidential Inauguration Committee. Prior to his involvement with the Obama campaign, DuBois was a legislative aide to then-Senator Obama. He also spent time working for Representatives Rush Holt (D-NJ) and Charles Rangel (D-NY). DuBois was also an associate pastor at a small, Pentecostal church in Cambridge, Massachusetts. He received a Masters in Public Affairs from Princeton University's Woodrow Wilson School and a Bachelor's degree from Boston University. DuBois was raised in Nashville, Tennessee.[3]

Rev. John White, II (March, 2011, 11:30 am, Lunch Meeting and Interview)
Title: Senior Pastor of Mt. Hermon A.M.E.
Location: Miami, Florida
Projects: Working to get houses from the city and to use government funds for housing to be used by persons with HIV/AIDS as the way to renovate the houses. Also has Charter School in his church; White led New Mt. Zion in completing construction of a $2 million education and administrative complex addition, along with a renovation of the sanctuary. Fast from shopping campaign fed area youth during Lenten Season.

Reverends Rudy and Juanita Rasmus (May 13, 2011, 9:30 am, Telephone)
Title: Co-Pastors of St. Johns Downtown
Location: Houston, Texas
Project: Leading Vibrant Congregations, Change the World Conference, Community Transformation, Art Project and Homeless Shelter
Short Profile: Pastors Rudy and Juanita Rasmus have led the St. John's United Methodist Church for 20 years. In this brief span of time the couple has transformed the spiritual landscape and the face of poverty in Downtown Houston. Beginning with 9 existing members in 1992, St. John's has grown to over 9,000 members (3,000 of the total either are or were formerly homeless) in seventeen years into one of the most culturally diverse congregations in the country where every week people of every social and economic background share the same pew. They attribute the success of the church to a compassionate congregation who has embraced the vision of tearing down the walls of classism, sexism, and racism and building the bridges of unconditional love, and universal recovery. Rudy and Juanita co-founded the Bread of Life, Inc. (a not for profit corporation) in December of 1992 and began serving dinner to the homeless in the sanctuary at St. John's. Seventeen years later the Bread of Life has become a lighthouse of love providing an array of services to homeless men and women seven days a week in the Daybreak Community Health Center on the campus. The project: Serves 7,000 hot meals each month to the homeless men and women; Distributes over 9 tons of fresh food weekly to hungry families; Provides housing for 50 men and women every night in our "After Dark" program; and Provides HIV testing and prevention services through

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[3] Joshua Dubois, "Cathedral Guest," Washington National, http://www.nationalcathedral.org/staff/PE-4EN9V-JD0015.shtml (accessed May 14, 2012).

C.O.P.E. (counseling, outreach, prevention, and education) to over 3,000 individuals annually and offers HIV testing after Sunday services each month.[4]

Dr. Lovett Weems (Ongoing Conversations, 2011, Telephone and In-Office)
Title: Executive director of the Lewis Center for Church Leadership
Short Profile: Dr. Weems is a preeminent expert on leadership practice and theory in the United Methodist denomination. He is respected as a pastor, educator, author.
Location: Washington, D.C.
Projects: Leader in Church Finances, Church Development, and Church Leadership

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[4] Rudy Rasmus, "Meet the Pastors," St. John's Downtown Church Houston, Texas http://stjohnsdowntown.org/meet_the_pastors.html (accessed March 22, 2012).

APPENDIX C:

MT. WINANS CHURCH AND COMMUNITY FOCUS GROUP ACTION ITEMS

SPECIAL MEETING FOR SCHOOL #156 REVITALIZATION PROJECT

Attendance: Community Elected officials, Residents, Church Leaders

10-25-11 (@6-9:00 pm)

Location: Mt. Winans United Methodist Church

(A special meeting was organized by the Mount Winans United Methodist Church, the Mount Winans Community Association and by the President's Office of the Baltimore City Council to discuss future projects for School #156).

Purpose for the Meeting

Meetings followed monthly with core representatives to include Sean Davis of Habitat for Humanity, Representatives from Mt. Winans UMC, the Mt. Winans Community Association, and other invested persons. Meetings were held at the Mount Winans United Methodist Church until Jan. 2012. Due to space accommodations and parking, the meeting was moved to Westport Academy.

Items that were discussed during the meeting were:

- Who are the interested parties in the building and how can they work together to resource the community?
- What are the existing plans for the building?
- Who has the funding to realize transformative efforts?
- What assets do we have?
- What resources are needed?
- What is the short-term goal for the community?
- What are the long-term goals?
- What are the top priorities for the community that has been communicated through surveys, meetings, one-to-ones, and other organized forums?
- What do we need to accomplish?
- What work has been done?
- What important dates do we need to meet to accomplish the work?
- Action Items and Follow-up

APPENDIX D:

360° TRANSFORMATION TOOL, LONGER VERSION

360° ASSESSMENT TOOL

TRANSFORMING COMMUNITIES FOR THE COMMON GOOD OF THE PEOPLE: ENVISION. ENGAGE. EMPOWER.

A Manual for Community Transformation
by Stacey Cole Wilson

170

2 | Personal Change ⇧ Global Change

In order for us to transform our world, we must not only be committed to understand the transformational work needed and the life-bearing needs of those we serve; but, we must actively endeavor to be transformed as well. We must make a commitment and investment to get involved in the transformative process and collaborate with other diverse stakeholders so that we can not only righteously better the world for the common good of those vulnerable but sustain all good work.

The Purpose:

3

The purpose of this manual is to provide community leaders with a practical tool that will enable them to collaboratively affect community transformation within their part of the world by becoming more informed of resources, training, and persons that can help them to accomplish their goals in a timely, efficient, and productive manner.

The 6 W's?

4

Who are you?

Why are you here?

What do hope to accomplish?

Who and what do you need to help you?

Where do you plan to acquire what you need?

Why now?

GPS: Our Road-map

- [ ] Who are you? (passion vs. skill analysis)

- [ ] Where do you serve? (contextual analysis)

- [ ] Who do you serve? (in-house one-to-ones)

- [ ] Who is in the community? (neighborhood interviews)

- [ ] Where do residents eat, shop, play, work? (assets)

- [ ] Where do residents learn and grow? (assets)

- [ ] Where do residents live? (demographics)

- [ ] Where do residents receive health-care? (research and conversations) [all based on a 1-3 miles radius]*

*1-3 mile radius based on the population density / area per sq. mile.

Envision: Passion and Strength

What is the transformer most passionate about?

What are the transformers strengths?

Where can this person most make a positive difference?

Whether you believe it or not, you are the transformer. You are an assistant in God's Transformative work. Now, in order to adequately answer these questions, you will need some outside help. Find three or four persons who know you well. Ask these individuals to answer those questions based on their observance of you. These persons should have experience with you for over five or more years. They may also be invited to fill out the next chart with you.

_____

6

7

Envision: Passion vs. Skill-Strength

This is for you to fill out based on conversations with those who know you well and self-assessment. This may help you to identify where collaborators are needed and or if this task is one best suited for you.

Your Strengths vs. the Needs of the Context	Your Strength	Passion	Contextual Needs	Total
Displays honesty and integrity	x			1
Exhibits technical/professional expertise		x		1
Solves Problems and analyzes issues	x	x	x	3
Innovates				
Practices Self-Development				
Focuses on Results				
Establishes Long-term Goals				
Takes Initiative				
Communicates Powerfully and Broadly				
Inspires and Motivates others				
Builds Relationships				
Develops Others				
Collaborates and Fosters Teamwork				
Develops Strategic Perspectives/Partnerships				
Champions Change				
Connects the Group to the Outside World				

Envision: Developing Your Mission Statement
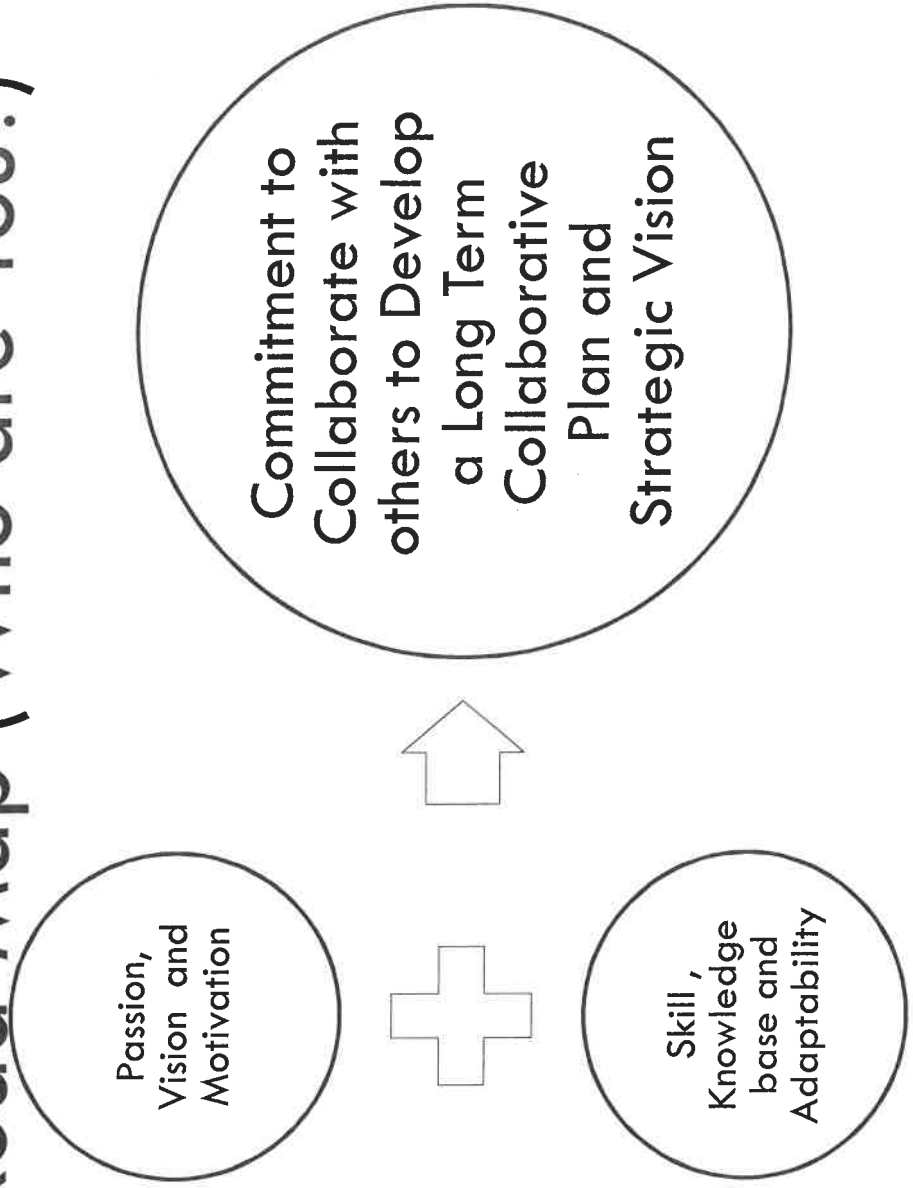
☐ What is your personal mission statement? (who do you want to be, what do you want to do)

☐ Who are the co-signers of this vision?

☐ What is your personal investment of time, talent, and money into this vision?

☐ What are you willing to learn to be a better you?

☐ What are the key behaviors, beliefs, and values needed to drive the plan?
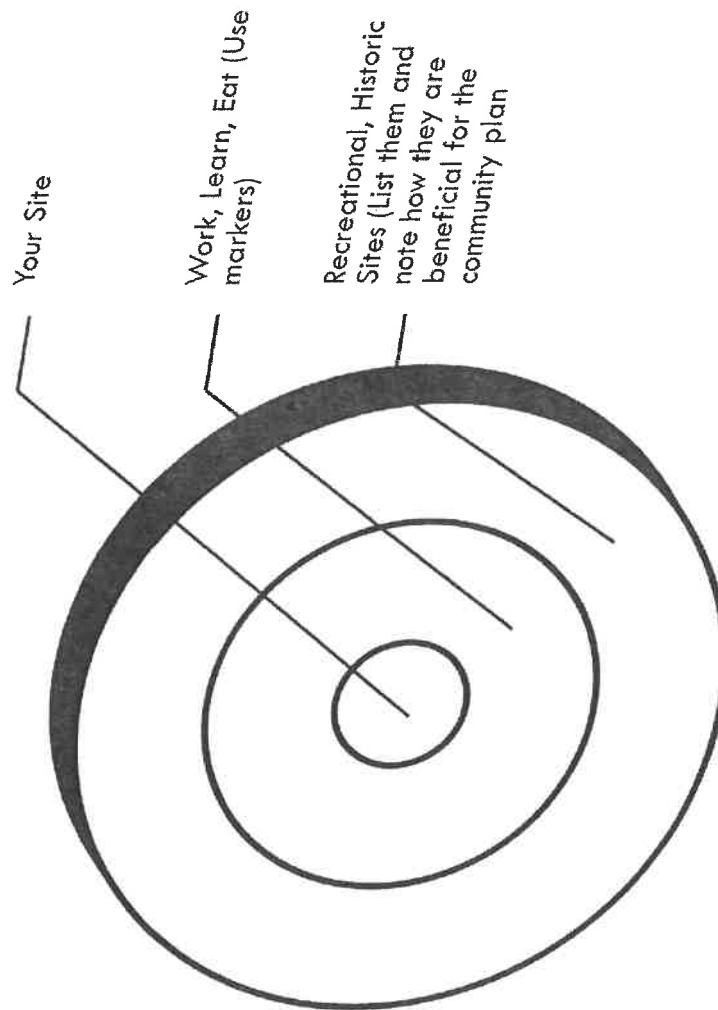
Envisioning A Better You

- [ ] What strengths are needed to get the job done- what strengths do you have? (Informal 360° feedback)*

  - [ ] What leadership skills do you think are strengths for me?

  - [ ] Is there anything I do that might be considered a fatal flaw—that could derail this project or lead me to fail in this project if it's not addressed?

  - [ ] What leadership ability, if outstanding, would have the most significant impact on the productivity or effectiveness of the organization?

  - [ ] What leadership abilities of mine have the most significant impact on you?

- [ ] * John H. Zenger, Joseph R. Folkman, and Scott K. Edinger. Harvard Business Review. Making Yourself Indispensable, October 2011, 86. Adapted by S. Cole Wilson

9

GPS: Road-Map (Who are You?)

Passion, Vision and Motivation

+

Skill, Knowledge base and Adaptability

⬆

Commitment to Collaborate with others to Develop a Long Term Collaborative Plan and Strategic Vision

Contextual Analysis: Determining Assets

Your Site

Work, Learn, Eat (Use markers)

Recreational, Historic Sites (List them and note how they are beneficial for the community plan

One-to-One and Neighborhood

Interviews to Discover Truth

☐ After you determine the community stakeholders, call to learn the best mode to schedule a face-to-face meeting with residents. (Requests for meetings should concise. Give estimated time of day, length of time requested (30-40 minute request) and the purpose for the meeting.

☐ As meetings are granted, please create a master-list (which could resemble the following (neighborhood associations may have relationship with these persons):

☐	January 3- 2:00 pm	Meeting with Councilman Peters, 10th District Leader
☐	January 15-2:30 pm	Meeting with Ms. Joan, Owner of Corner Convenience Store
☐	January 18- 1:00 pm	Meeting with Mr. Parks, Principal of Neighborhood Elementary and Middle School
☐	January 20- 11:00 am	Meeting, Ms. Johnson, Director of Community Affairs, Nicolas Hospital
☐	January 20- 2:00 pm	Meeting with Southern Regional Police Chief, Marsha Anders
☐	January 22- 5:00 pm	Meeting with Southern Regional Fire Chief, Jeff Johnson

Cultural Identity

☐ What do you want to do?

☐ Has it been done before? If so, by whom and why didn't it work the last time? What's different now?

☐ Who and what do you need to help you?

☐ What are the community cultural icons and or places that are sacred? What is forbidden? By whom? What is allowed?

14 | En{Vision}

The world as it is vs. the world as it should be

What can your community become?

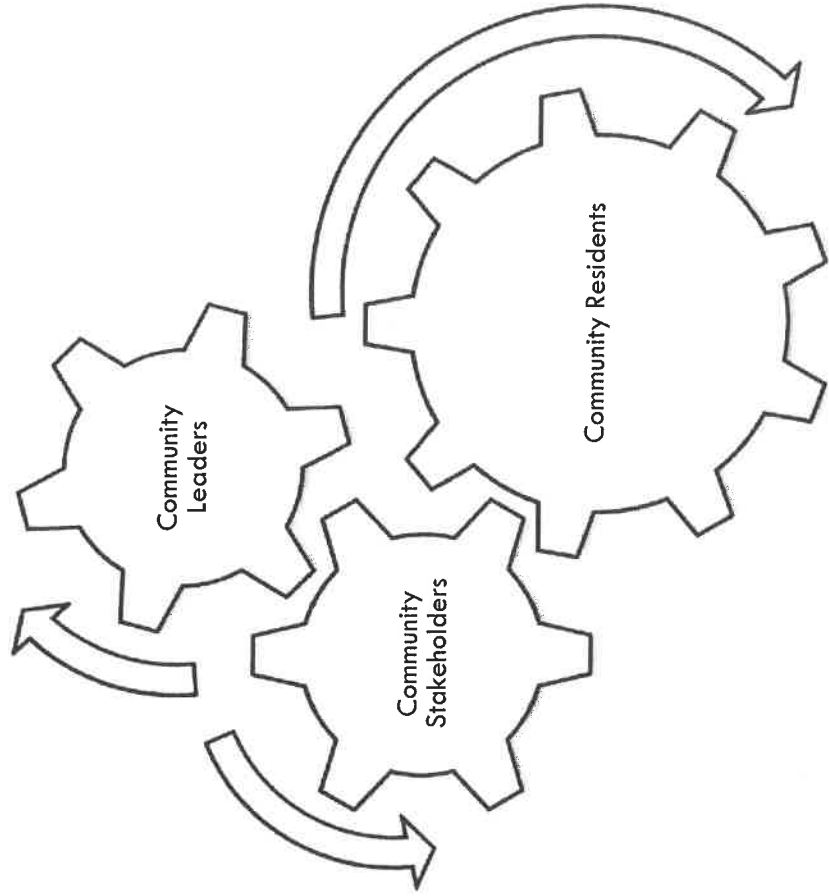*Let's dream together......*

Envisioning the Project

'Where there is no vision, the people perish" –Proverbs 29:18, KJV

☐ To imagine (something not yet in existence).

  ▪ David B. Guralnik. *Webster's New World Dictionary of the American Language, Concise Edition,* (The World Publishing Company: Cleveland and New York, 1956), 252.

☐ What is your dream for this place?
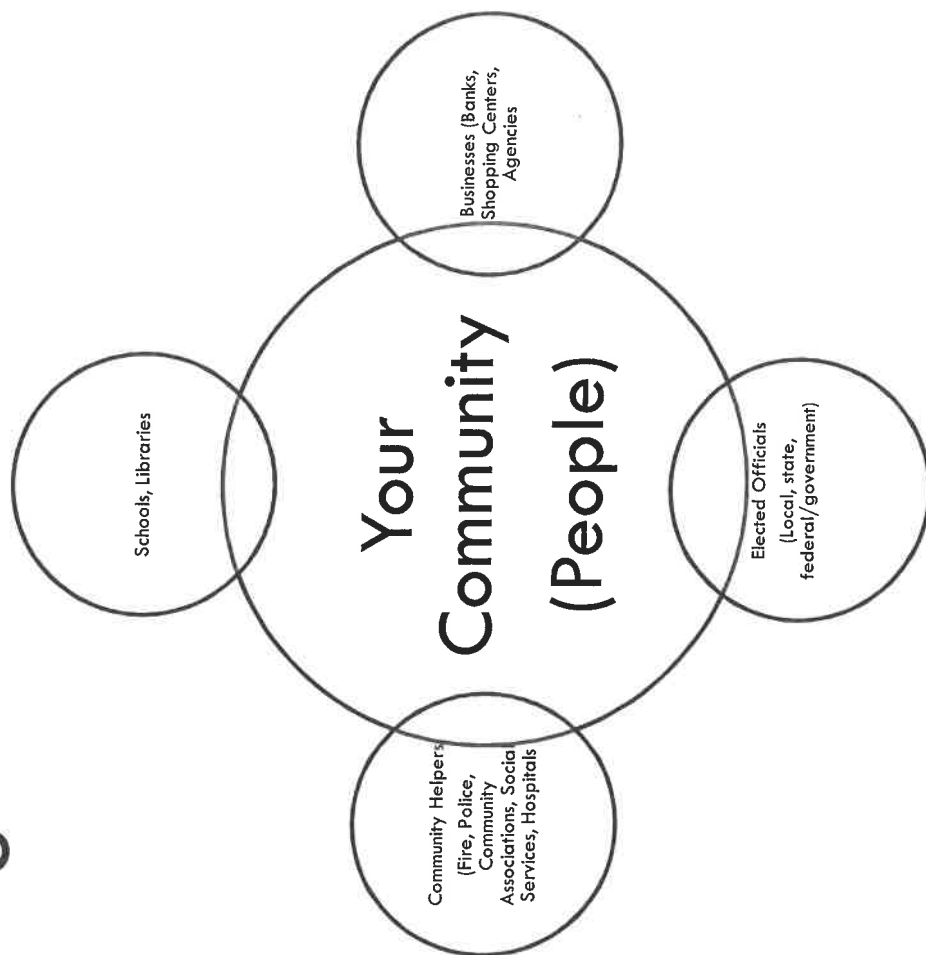
☐ What is the community's dream for itself?

Envisioning Collaborative Leadership

☐ "The task of the leader is to get his people from where they are to where they have not been." Henry Kissinger quotes (American Political scientist. b.1923)

☐ "Leaders should be collaborative, modest, and generous." Bill Bradley quotes (American retired NBA Basketball Player and Senator, ran for President in 2000, b.1943)

17

Envisioning Collaborations: Working Together

Community Leaders

Community Stakeholders

Community Residents

18

Developing a 360° Schematic of Your Context

Your
Community
(People)

Schools, Libraries

Businesses (Banks,
Shopping Centers,
Agencies

Elected Officials
(Local, state,
federal/government)

Community Helpers
(Fire, Police,
Community
Associations, Social
Services, Hospitals

Envisioning a Better Community

- ☐ What is the mission statement of the organization? (one sentence, 2 verbs)

- ☐ What do the people envision for themselves?

- ☐ What has been done in the past?

- ☐ What is currently happening within the community that is hopeful?

- ☐ What are identified as the top three most urgent needs from conversations with residents, workers, census demographics, etc.?

- ☐ Who needs to be at the table for these things to happen?

Envisioning a Collaborative Initiative

- How does your mission statement and the mission statement of the community align?

  - Is your passion the passion of the people?

  - Are you willing to go deep and long? (make a long-term commitment to a focused task)

  - Are you willing to commit to work with others to develop a shared vision that uplifts the common good of the people?

  - Are you willing to learn and grow, to sacrifice and to deliberate to move the project forward?

  - Are your motives righteous?

21 | En{Gage}

Strategic Planning and Building Healthy Partnerships

How do you gauge what is needed and develop relationships with the persons who can collaboratively make it happen?

Engage: Walk and Drive around the Community

☐ Respectfully Engage persons for discussions about the community. (See information on one-to-ones and neighborhood interviews.)

☐ If new, get to know the people and their routines. Follow community sports, community bills and agenda if possible.

☐ Follow the rules of engagement where possible.

Rules of Engagement

- ☐ Listen
- ☐ Reflect
- ☐ Ask for more information or contacts
- ☐ Thank the person
- ☐ Send a thank you note if possible

23

Engage: Building Healthy Relationships

☐ The power of learning, saying and remembering a name- Learn everyone's name and respond accordingly. Seek help to pronounce it, if difficult. Use last names *unless* the person only uses his/her first name in the introduction.*

- Hello, my name is Joan.
  - Your response, " Hello, Joan. ... "
- Hello, my name is Ms. Joan Carter
  - "Hello, Ms. Carter..."
- I would like for you to meet Admiral Jonathan Carter
  - "Greetings, Admiral Carter..."

☐ Treat every person with utmost respect and judge the occasion.

☐ Use the person's name often within the conversation

* In Jodi Glickman's Harvard Business Review Blog Network Article *What's in a (First) Name*, November 1, 2022, based on her book *Great on the Job*, Glickman reasons that using first names to address colleagues, clients and bosses at work is good for both young and old, junior staffers and senior executives alike. For junior employees, it levels the playing field; for senior or "seasoned" managers, it implies accessibility—a commodity of increasing value in today's social and digital age. ..The move to the use of first names is part of the cultural shift of power to the people.

Engage: Building Healthy Relationships

❑ Practice Reflective Communication/Listening

■ After listening, reframe their words: You shared about your concern for adequate child-care for your children within your community. From listening to your concerns, I believe that our community center should consider space for affordable and responsible child-care.

Example of Assets Meeting Needs

- ☐ Led by need, visionary and collaborative leadership, identifiable passion.

- ☐ Partners should share common vision, goals, and ethics

  - ☐ **Example**

- ☐ Our Reality- 300 community kids but no adequate community recreational programs or after-school care

- ☐ Possible Assets: Boys and Girls Club, Freedom Schools, YMCA, Girl Scouts/Boy Scouts of America- would the community be open and willing to partner with any of these organizations?

- ☐ Partners bring programming, institution offers needed resources, location and users of services.

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More Resourceful Tools

CityMelt (Search Engine)

- Free information regarding
  - Population
  - Median age
  - Education analysis
  - School enrollment
  - Area schools
  - Area churches
  - Economic analysis
  - Geography analysis (banks, fire stations, cultural identity, hospitals)
  - Radio Stations
  - Occupation
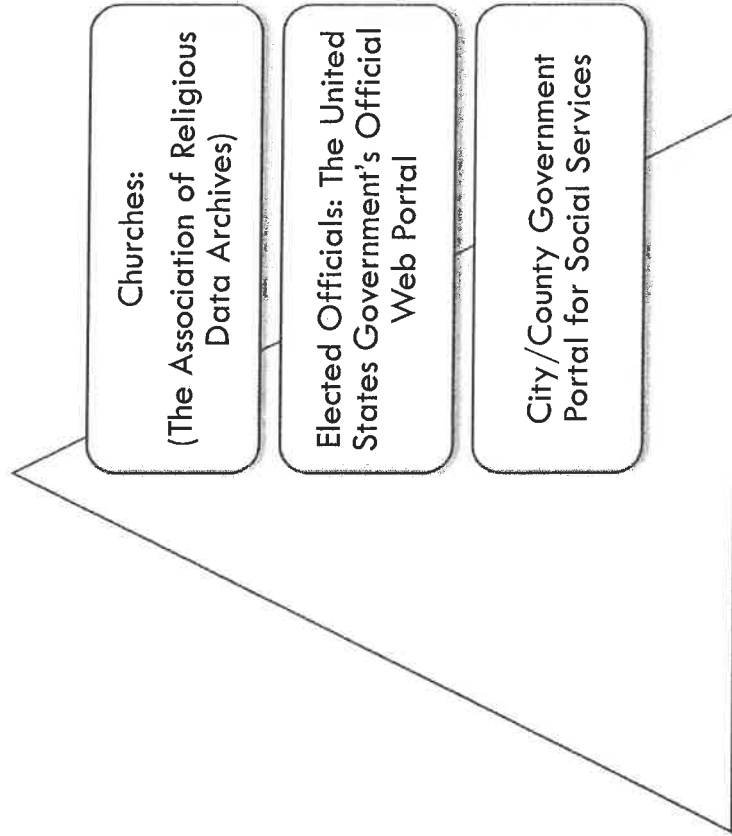 - Transportation

Accessing Information: Zip code Search

- ▪ Go to Search Engine: Type the following (your zip code)
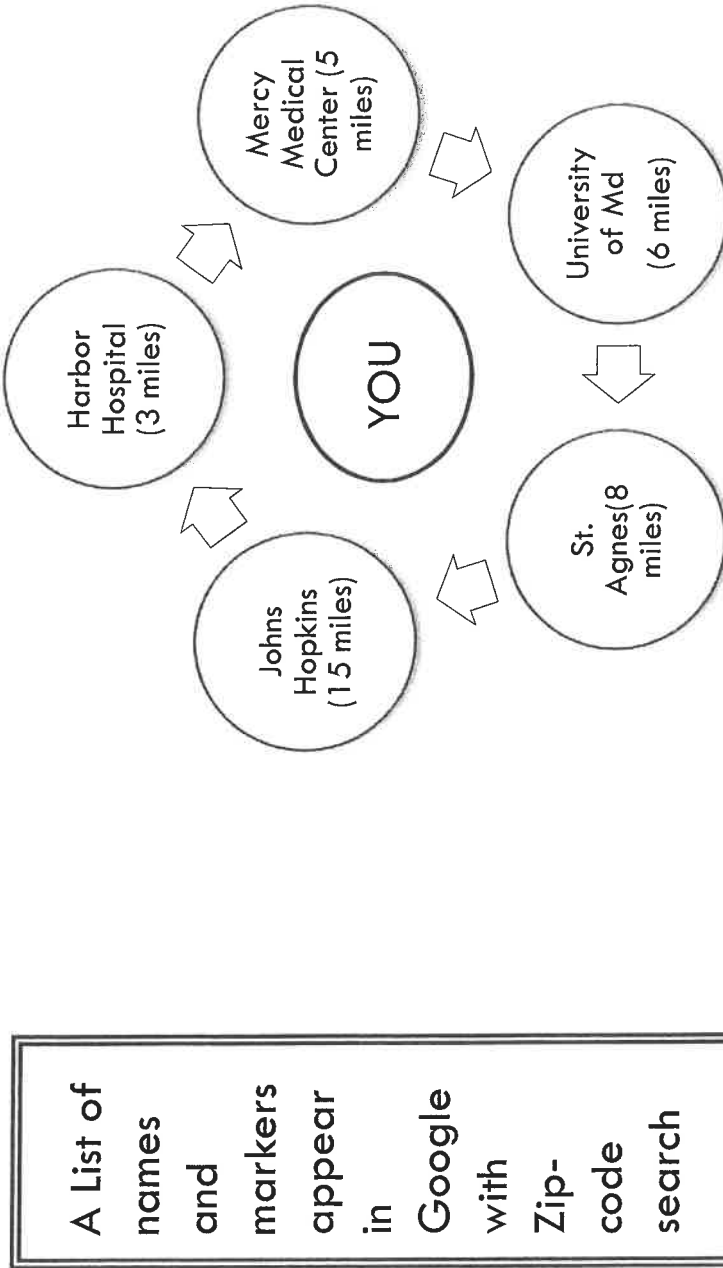
  "Banks in your zip code"

  "Schools in your zip code"

  "Hospitals near your zip code"

Accessing Information: Search Engine

Churches:
(The Association of Religious Data Archives)

Elected Officials: The United States Government's Official Web Portal

City/County Government Portal for Social Services

Hospitals (Community Health-Care)

A List of
names
and
markers
appear
in
Google
with
Zip-
code
search

Harbor
Hospital
(3 miles)

Mercy
Medical
Center (5
miles)

University
of Md
(6 miles)

YOU

St.
Agnes(8
miles)

Johns
Hopkins
(15 miles)

*Schematic for informational purposes only.

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Who are My Elected Officials?

Determining Elected Officials (The United States Government's Official Portal)

Who is elected to serve and how do I contact them?

Search by Address

32

The Association for Religious Data Association

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Locate all of the Faith-based Institutions within your area and get congregational statistics and other pertinent information.

Community Profile Builder–The ARDA

- ☐ GIS (Geographic Information System)
  Maps and Reports- Map congregations and demographics using current census data
- ☐ US. Congregational Membership Report
- ☐ Trends
- ☐ Congregational Quick Stats (responses from major national congregational surveys)

Make

A

Community

Map

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Engage: Getting the Information You Need

☐ City-data Web Portal

  ▪ Information by neighborhood to include neighborhood maps, average household, salaries, etc.

☐ Neighborhood Link (offers free HOA websites)

  ▪ Schools, politics, economics, farmers markets, information regarding community sex offenders

Experts in Making Connections and Bringing Persons together for the Common Good

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White House Office of Faith-Based and Neighborhood Partnerships

Grants within your community, filing non-profit, research streams, etc.

Where do I get on-the ground training?

Training the Trainers, All-access training in critical areas

such as:

- Asset Mapping
- Volunteer and other Staff Training
- Developing a non-profit
- Grant-writing

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The National Service Resource Center Web Portal

Free On-line Courses (register account, give e-mail address, provide password, describe organization, take course)

Examples of Courses Offered:

Faith-Based Partnerships

Financial Management (Grants Management, Grant Budget)

Internet Basics

Participant Recruitment and Development

Volunteer Leveraging

Nonprofit Readiness Toolkit

On-site Project Management

The National Resource Center Portal

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On-line Courses available for workers on the go!

WHO OFFERS THE SERVICES THAT WE NEED

The Department of Health and Human Services (HHS) is the United States government's principal agency for protecting the health of all Americans and providing essential human services, especially for those who are least able to help themselves.

HHS represents almost a quarter of all federal outlays, and it administers more grant dollars than all other federal agencies combined. HHS' Medicare program is the nation's largest health insurer, handling more than 1 billion claims per year. Medicare and Medicaid together provide health care insurance for one in four Americans.*

The United States Department of Health and Human Services Center for Faith-based and Neighborhood Partnerships

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*The United States Department of Health and Human Services "About" http://www.hhs.gov/about/ (accessed March 13, 2012).

Community Tool Kit - HHS

Policies and Programs that affect Communities

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HHS works closely with state and local governments, and many HHS-funded services are provided at the local level by state or county agencies, or through private sector grantees. The Department's programs are administered by 11 operating divisions, including eight agencies in the U.S. Public Health Service and three human services agencies. The department includes more than 300 programs, covering a wide spectrum of activities. In addition to the services they deliver, the HHS programs provide for equitable treatment of beneficiaries nationwide, and they enable the collection of national health and other data.*

41 The US Department of Health and Human Services

Grants Information (e-mailed to you based on applicable services needed/rendered),
*The United States Department of Health and Human Services, "About" http://www.hhs.gov/about/ (accessed March 13, 2012).

Do we need a non-profit organization and if so, where do I begin?

The United States Government's Web Portal and your Internal Revenue Service (IRS) Web Portals are among your primary resources.

42 How to Incorporate Your Non-profit

Go to the "The U.S. Government's Official Web Portal" for Step-wise instructions, select state and follow instructions OR go to "The Internal Revenue Service" web portal.

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Em{Power}

Do for others what they can not do for themselves

Empower others

Helpful Resources for Leadership Tips

- ☐ Harvard Business Review (App: HBR Tips)
- ☐ John Maxwell, *Everybody Communicates, Few Connect*
- ☐ Jim Collins, *Good to Great*
- ☐ Phil Harkins, *Powerful Conversations*
- ☐ Donald T. Phillips, *Lincoln on Leadership*

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Helpful Resources for Faith-based Leaders

- ☐ The Hartford Institute for Religion Research
- ☐ The Alban Institute
- ☐ The Association for Religious Data Archives
- ☐ *Leading Change*, Newsletter from Lewis Center for Leadership Excellence- Wesley Theological Seminary
- ☐ Sojourners, Democracy Now, United Methodist Committee on Relief, etc.

A Few Denominational Resources

- American Baptist Churches USA
- Catholic Church and Catholic Charities Parish Social Ministries
- Christian Church Disciples of Christ
- Episcopal Church
- Presbyterian USA
- Evangelical Lutheran Church in America
- United Methodist Church

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Resourceful Websites for Information and Training

□ Since website change so frequently, your best option would be to search by your topic of interest. (i.e. search with your topic in quotes, "community organizing")

□ The areas of interest map include urban ministries, community organizing, and or community revitalization.

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Specialists in the Field*

☐ **Corporation for National and Community Service**

☐ Created in 1993, the Corporation for National and Community Service manages more than 1.5 million Americans annually in improving communities through service. The Corporation supports service at national, state, and local levels through:

☐ **AmeriCorps,** whose members serve with local and national organizations to meet community needs while earning education awards to help finance college or training;

☐ **Learn and Serve America,** which helps link community service and learning objectives for youth from kindergarten through college as well as youth in community-based organizations; and the

☐ **National Senior Service Corps (Senior Corps),** the network of programs that helps Americans age 55 and older use their skills and experience in service opportunities that address the needs of their communities. Senior Corps includes the Retired and Senior Volunteer Program (RSVP), Foster Grandparent Program, and Senior Companion Program.

*From the White House Office of Faith-Based and Neighborhood Partnerships–National Services Center.

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Advanced Education in Community Transformation/Urban Ministries

☐ Boston University (Boston, Massachusetts)

☐ Wesley Theological Seminary (Washington, D.C)

☐ United Theological Seminary (Dayton, Ohio)

☐ St. Mary's Seminary and University (Baltimore, Maryland)

☐ Claremont School of Theology (Claremont, CA)

☐ Others search: Masters or Doctoral Programs in Urban Ministry

Resources in Print

- ☐ **Magazines** (Harvard Business Review), Black Enterprise, The Atlantic, Vida Cristiana

- ☐ **Guides and Manuals**
  - ◘ Guide to Getting the Right Work Done
  - ◘ Guide to Giving Effective Feedback
  - ◘ Guide to Persuasive Presentations
  - ◘ Guide to Getting a Job
  - ◘ Guide to Better Business Writing, 2nd Edition

- **Websites:**
  - ◘ United Farm Workers, Cesar Chavez
  - ◘ Poverty and Race Research Action Council, (community organizing information)

- ☐ Gamaliel Foundation
- ☐ The Pacific Institute for Community Organization (PICO),
- ☐ The Direct Action Research and Training Center (DART)—

- ☐ **Web Journals-**
  - ◘ comm-org.org (complete database of community transformation/revitalization efforts worldwide)
  - ◘ Resources for most journals in the area of community organizing and community transformation

- **Books and Instrumental Figures**
  - ☐ Saul Alinsky, *Rules for Radicals*, Industrial Areas Foundation (IAF)
  - ☐ Robert Linthicum, Ray Bakke
  - ☐ *Lincoln on Leadership* by Donald T. Phillips
  - ☐ *Everyone Communicates, Few Connect* by John Maxwell
  - ☐ *Pedagogy of the Oppressed* by Paulo Freire-
  - ☐ Works by Rev. Samuel Rodriguez, hailed by CNN as "The leader of the Hispanic Evangelical movement" *.
  - ☐ *National Hispanic Christian Leadership Conference, Rev. Samuel Rodriguez, http://www.nhclc.org/leader/rev-samuel-rodriguez (accessed Feb. 22, 2012).

Fund-raising Resources*

- **Fundraising Resources Online** American Association of Fundraising Professionals (AFP)

- **Non-profit Online Donation and or Smart Software:** Idealware

- **The Grantsmanship Center–** grant proposal writing workshops

- **Tech Soup–**portal for non-profits to get technology needed to more efficiently run their organization.

*From the White House Office of Faith-Based and Neighborhood Partnerships–National Services Center.

Resources for Fundraising*

☐ **More Support for Resource & Fund DevelopmentLEADLine**
Speak to a fundraising practitioner and get answers to resource development questions. Call 1-877-243-2253, ext. 50 or e-mail LEADline@CampaignConsultation.com. The LEADline responds within 8 workday hours.

☐ **On-the-go e-TA**
Not just another online newsletter, On-The-Go e-TA provides "just-in-time" information for application in the real world. Timely tips, cool ideas, hot trends, articles, and suggested reading lists come directly to you twice a month throughout the year. Sign up now at www.onthegoeta.net.

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Resource for Responding to Emergent Needs by Kirbyjon Caldwell

☐ On one sheet of paper, write the needs of the church and or context.

☐ On the other side of the paper, write the ministries or assets within the community that address those needs.

☐ If there are no ministries or assets currently functional that are working to respond to the most urgent needs, vision and mission of the church/community, then work diligently to create them. —Strategy Shared by Kirbyjon Caldwell, *Christianity Today*

☐ *Mike Slaughter Interview with S. Cole-Wilson, You do not have time to waste. Make sure that the vision is your passion and owned. Don't waste your time following someone else's vision just to appease the people. Follow God's authentic voice at work in you and in collaboration with others.*

Summary

- Develop an action plan that clearly identifies assets, stakeholders, collaborative vision, vision buy-in, investors, sustainability of the vision, and the passion and commitment of persons to get the job done.

- Use collaborative tools to engage stakeholders (face-to-face meetings, e-mails, house meetings, social media, etc.)

- Engage politely, respectfully, and dutifully.

- Communicate often and clearly. Request 360° feed-back.

- Identify specialists and use resources wisely.

- Learn the truth and then seek to communicate a vision for a new or transformed truth.

Attributions

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APPENDIX E:

360° TRANSFORMATION TOOL, ABRIDGED VERSION

QUICK LOOK:360°

COLLABORATIVE TOOL FOR FAITH-BASED LEADERS WHO DESIRE TO AFFECT COMMUNITY TRANSFORMATION

Stacey Cole Wilson
January 2012

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Church

□ Name of Church: _____ Age of Church: _____

□ Zipcode: _____; _____ Urban, ____ Suburban; Church Profile: _____ Men, _____ Women, _____ Children; New Members for last five years _____.

□ Church Historical Snapshot: (talk to church historian and others with vast knowledge of history, check web, etc., bulletins and or other written documents.)

□ What does the church do well (i.e. evangelism, preaching, outreach, missions.)? Assess the health of the church, on a scale from 1-5, how healthy is this congregation (1= stagnant and unhealthy, 5= healthy and growing). Do this in conversation with leaders respectfully.

□ One-to-one Interviews with 25% diverse mix of church membership to discover the needs and areas of opportunity for church vitality. Ask, "what are the proud moments?" "What is your dream for this church?"

□ Learn: What is the church's vision statement and is it working? What is your personal vision? What is God's will in this place and who needs to be at the table to develop and discuss a strategic plan to move the church forward toward the realization of this plan?

□ What (local, denominational, governmental, etc.) resources and or support do you need?

□ Who are the experts in this field?

□ Does your church need an independent 501 (c)3 to accomplish your goals?

□ Who are the real and perceived church leaders? Who are your collaborators?

□ What is your time commitment for this project? (i.e. 1 yr, 5 yrs., itinerant).

□ What is the cost of this call?

Community

Name of Community: _____ Age of Community: _____

☐ Zip code: _____; ____ Urban, ____ Suburban

☐ 3 mile radius, what are the assets (i.e. businesses, schools, clinics, hospitals, faith-based institutions etc.)? (missioninsight.com, community demographics)

☐ One-to-one Interviews with diverse mix of community leaders and residents; Ask what are the proud moments? What is your dream for this community? For politicians- inquire about policies and laws that affect your people (document the answers after the interview and look for trends.)

☐ What is the community's vision for itself (i.e. better schools, recreation, etc.)? What is your personal vision? What are the most urgent and emergent needs of this community?

☐ What (local, denominational, governmental, etc.) resources and or support do you need?

☐ Who are the experts in this field? (Make an effort to reach out to them for further discussion and conversation/read their books, journals, other materials.)

☐ Who are the community, civic, local, and national leaders (i.e councilpersons, delegates, alderman, etc.)? (use usa.gov)

☐ Who are possible collaborators? (i.e. church, civil, business, community leaders)

☐ Who are the real and perceived community leaders (i.e. community association)?

☐ What is your time commitment for this project? (i.e. 1 yr, 5 yrs., itinerant).

☐ What is the cost of this call? Who and what are the assets (banks, people, etc.)? (from conversations)

☐ What community is like yours- who has been there and done similar work envisioned for your community?

☐ What forums/social media can you use to gather and work alongside community leaders to organize the work?

3

Assets and Church Development

- On one sheet of paper, write the needs of the church and or context.

- On the other side of the paper, write the ministries or assets within the community that address those needs.

- If there are no ministries or assets currently functional that are working to respond to the most urgent needs, vision and mission of the church/community, then work diligently to create them. —Strategy Shared by Kirbyjon Caldwell, *Christianity Today*

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Engage: Resources

- For Public Official Information: www.usa.gov

- For Incorporation and non-profit information (www.irs.gov)

- For community demographic data: City-data.com (free), MissionInsite (Paid Subscription)
  - Information by neighborhood to include neighborhood maps, average household, salaries, etc.

- For information about church, community, community studies, congregational quick stats, The Association of Religion and Data Archives (www.thearda.com)

- Neighborhood link.com (offers free HOA websites)
  - Schools, politics, economics, farmers markets, sex offenders

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White House Office of Faith-Based and Neighborhood Partnerships

Grants within your community, filing non-profit, research streams, etc.

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More Resources from : www.nationalserviceresources.org

Free On-line Courses to help you get the training needed for community redevelopment and renewal.

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www.nationalserviceresources.org

Free On-line Courses (register account, give e-mail address, provide password, describe organization, take course)

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Resources for Fundraising*

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  Speak to a fundraising practitioner and get answers to resource development questions. Call 1-877-243-2253, ext. 50 or e-mail LEADline@CampaignConsultation.com. The LEADline responds within 8 workday hours.

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  Take advantage of this powerful annual training program to increase the impact of your resource development efforts. For more information, contact Suzanne Knizner or check the Campaign Consultation, Inc. website for the most current information.

*resources from nationalservice.org

Resources in Print

- **Magazines** (Harvard Business Review), Black Enterprise, The Atlantic, Vida Cristiana

- **Guides and Manuals**
  - Guide to Getting the Right Work Done
  - Guide to Giving Effective Feedback
  - Guide to Persuasive Presentations
  - Guide to Getting a Job
  - Guide to Better Business Writing, 2nd Edition

- **Websites:**
  - United Farm Workers, Cesar Chavez (http://www.ufw.org/)
  - Poverty and Race Research Action Council, www.prrac.org (community organizing information)

  - Gamaliel Foundation, http://www.gamaliel.org/
  - The Pacific Institute for Community Organization (PICO),
  - The Direct Action Research and Training Center (DART)—

  - **Web Journals-**
    - comm-org.org (complete database of community transformation/revitalization efforts worldwide)
    - Resources for most journals in the area of community organizing and community transformation

  - **Books and Instrumental Figures**
    - Saul Alinsky, *Rules for Radicals*, Industrial Areas Foundation (IAF)
    - Robert Linthicum, Ray Bakke
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